

May

1968

THE Instructor

MAY 1968



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M—Music.

*Includes Answers to Your Questions, Memorized Recitations, and Book of Mormon Hymns.

**Includes Sacrament Gems and Organ Music.

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MY TOYS ARE YOUR TOYS (Our Cover)

Teacher: What do you do when you share? Three-year-olds: Play with 'em, and let us borrow their toys.

In an article, "Who Can Share?" (page 186), Barbara Vance tells us that young children think of sharing in terms of concrete

action with specific objects. In other words, "a little sharing is better than no sharing at all," as Robert B. and Marian Vance, Federal Heights Ward, Emigration (Utah) Stake, suggest above. Photo submitted by Sherman T. Martin.



(Photo by Sherman T. Martin.)



Lee Van Photo.

NEW BORN

*Your cherub hand that clutched my finger tightly,
 Wrapped, as if loathe to loose your tenuous hold
 On Paradise, or for security,
 Tugged taut my heartstrings, blissfully foretold
 The tendril-twining grip your helpless ways
 Would circle round my heart. Your bright, dark eyes
 Probed solemn depths beyond our knowledge here
 And hinted vaster worlds before these skies
 Brought reality. I love your clinging strength
 And know you will gain confidence, at length.*

—Gladys Hesser Burnham.

THE INFLUENCE OF MOTHER

by President David O. McKay

Mothers are an important factor in the success of our auxiliary organizations in teaching our children the gospel. Upon the mother, even more than upon the father, depends the child's guidance in spirituality, and the molding and shaping of his life. *One of the greatest needs in the world today is for intelligent, conscientious mothers.*

I should like to call your attention to the responsibility of mothers in general. The bearing of offspring is a natural act, manifest throughout nature. Through this process the perpetuation of life is accomplished. In the lower forms of life no care of offspring is manifest. Millions are produced that a few might survive. Minnows in the stream of water are produced by the thousands; but most of them perish in infancy. However, higher up the scale of animal life, the offspring are protected and succored; the female often willing to risk her life in such protection. The longer the prolongation of infancy, the more pronounced is this maternal care and devotion. The human baby is the most helpless of all creatures and has the most prolonged infancy; hence, herein lies the most care, the most devotion, the most love of parents.

(Continued on following page.)

Eve, the Mother of All

Martin Luther said a beautiful thing about "Mother" in the Garden of Eden:

When Eve was brought unto Adam, he became filled with the Holy Spirit and gave her the most sanctified, the most glorious of appellations. He called her Eva, that is to say, the Mother of All. He did not style her wife, but simply mother—mother of all living creatures. In this consists the glory and the most precious ornament of woman.¹

As I have heretofore observed and noted, motherhood consists of three virtues or qualities: *First*, the bearing of children; *second*, the rearing of children; and, *third*, the loving of children.

Now there are many women who are satisfied, seemingly, with the gift God has given them to bear children. But if these women, thus blessed, do not exercise rightly the other two virtues, they do not merit the title of "Mother."

On the other hand, a woman may not be blessed with the gift of bearing children, but if in adopting them she exercises the other two gifts—*properly rearing and loving*—she merits in full the approbation of being called "Mother."

Not Wanted!

And what about the woman who can bear children, who still retains her beauty and energy, who has intelligence to care for them and the motherly emotion to love them; but who limits her family to two or three? And what about the man who arbitrarily refuses to let his wife enjoy this greatest gift of womanhood? She and he are both recreant to the highest, most blessed duty of parenthood.

Too many selfish mothers are saying to their unborn children, "Not wanted." Someday the realization of such refusal and failure may overwhelm them. It may then be too late—opportunity rejected; a privilege lost forevermore!

But children are here and in the Church, and thank heaven for a goodly number of them—angels, dependent upon man! It is on behalf of these, their education and their training, that I appeal to mothers, since you are associated with our auxiliary organizations and their work in training these children. All the preparation made by the teachers, all the thought and energy put forward by the boards,

are devoted to the children. Their desire is to help you mothers train your children and rear them properly.

Five Ways To Help Children

How many mothers cooperate with the general boards and with ward officers and teachers in the rearing of these blessings that have come to them? Here are just one or two ways you can help:

First, by encouraging children to attend meetings regularly, reminding them of the hour, and making the necessary arrangements and preparations for them to attend.

Second, by admonishing them to be respectful to their teachers and to observe orderly deportment in classes, and in buildings in which the sessions are held. *Once again, I make the appeal to teachers, and to mothers, and to boys and girls, to retain good order and discipline in the classes.* No virtue is more important to be developed in the minds and in the hearts and lives of little boys and girls than the desire to respect the feelings and rights of others. They may do that by ceasing from whispering; restraining their desires to talk or to act in a disorderly way. Parents can help in this! I remember attending one Sunday School class and noting two boys sitting together. One, when the urge came to him, started to talk to his companion. The companion, who I am sure wanted to talk as much as his associate, put his hand over his mouth and controlled himself. I admired that young boy, and I thought I could see in him one who, as he grew older, would be able to control himself in a moment of temptation. Parents, teach your children self-control!

Third, by inquiring upon the children's return home about the lessons given, the songs sung, and the other features of class activity. Once I heard a mother repeating what her little girl had said about a lesson in Sunday School. The little girl could repeat just what had been said, and how proud the mother was! What a help to that little child when the mother showed interest and had her repeat parts of the lesson presented! Insignificant? No! That is cooperation in teaching!

Fourth, by attending ward entertainments and meetings held under the auspices of either the ward or the stake auxiliary workers.

Fifth, and not least important, by an occasional visit to the class to see what control the teacher

¹The New Dictionary of Thoughts, compiled by Tyron Edwards, revised by C. C. Catrevas, Jonathan Edwards, and Ralph Emerson Brown; Standard Book Company, Hanover House, Garden City, New York, 1961; page 427.

has in the class, and what interest she has in your boys and girls.

A Mighty Influence

Yes, the mother wields a mighty influence! It is she who in infancy and childhood implants ever-directing and restraining influences that remain throughout life.

Many a boy has been saved in a moment of recklessness from yielding to temptations when there flashed into his mind the memory of his mother's confiding trust, and the realization of her sorrow if he failed to be true to it. This has given him the power and strength to refrain from indulgences that might have blighted his entire career.

Truly great men everywhere recognize their dependence upon the love and influence of their mothers. *George Washington* said: "I attribute all my success in life to the moral, intellectual, and physical education which I have received from my mother."²

Abraham Lincoln paid this tribute to his mother:

²Source unknown.

"All that I am or hope to be I owe to my angel mother."³

Thomas Edison, inventor and creator of scientific miracles for his day, laid his success at the foot of his mother and expressed it as follows: "My mother was the making of me. She was so true, so sure of me, that I felt I had someone to live for, someone I must not disappoint."⁴

President Garfield took his aged mother to the platform at his inauguration and, after taking the oath of office, turned and kissed her.⁵

It is every mother's duty, and every mother's aspiration and supreme joy, to make it possible for her children to pay her the highest tributes.

God bless our mothers! They make us and mold us!

³John Wesley Hill, *Abraham Lincoln Man of God*, 4th edition; G. P. Putnam's Sons, New York, N.Y., 1927; page 39.
⁴Francis Trevelyan Miller, *Thomas A. Edison, Benefactor of Mankind*; The John C. Weston Company, Philadelphia, Pa., 1931; page 48.
⁵See also William Adams Simonds, *Edison, His Life, His Work, His Genius*; The Bobbs-Merrill Company, New York, N.Y., 1934; page 42.
⁶See Glenn D. Kitter, *Hail to the Chief*; Chilton Books, a division of Chilton Company, Philadelphia, Pa.; page 112.
Library File Reference: MOTHERS.

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LET US CHERISH THAT WORD "HONOR"

by Dorthea C. Murdock*

IN THE HOME

*Honor with love makes happiness its own,
It brings to child and parent deep content,
It is the richest of life's overtones,
It is the fulness of life's testament.*

*Honor requires an understanding heart,
Honor resolves that knowing joys and sorrows,
Vistas of yesterday, with greater art
Create a pattern for our bright tomorrows.*

—Mabel Harmer.



The greatest possession of parents is their children. Children are more precious than the riches of the world. Why is this so? Because they are gifts of God, sent from his divine presence. The Bible says, "Children are an heritage of the Lord." (Psalm 127:3.) Our Heavenly Father expects parents to appreciate these choice gifts because they are his most cherished creation.

Latter-day Saint parents feel it a privilege and

sacred obligation to guide and direct their children in this earthly life. They are their teachers, counselors, guardians, and their closest friends. Children, in turn, should honor their parents. President David O. McKay has said:

Let us cherish in our homes, as we cherish the lives of our children themselves, that word "honor" . . . honoring mother, honoring father, having them honor us as we honor and revere God our Eternal

(For Course 7, lesson of June 9, "The Priesthood in the Home"; for Course 11, lesson of July 14, "A Shepherd Who Became a King"; for Course 13, lesson of August 23, "Looking Toward the Future"; for Course 19, lesson of June 16, "The Way of Salvation for all Men"; for Course 25, lessons of June 9 and 23, "There's No Place Like Home" and "Home—Laboratory for Gospel Living"; to support family home evening lessons 36 and 38; and of general interest.)

*Dorthea Christiansen Murdock is a member of the Primary general board and the author and illustrator of *Teach Me*, a book for teaching small children. She received a B.S. degree in Education at Utah State University (1951), and has done post-graduate work at the University of Utah. She is married to Robert G. Murdock. The couple have five children and are members of the Holladay Seventh Ward, Mount Olympus (Utah) Stake.

Father. Let the element of honor, devotion, and reverence permeate the home life.¹

It is God's plan that we live in family units. If the relationship between family members is strong, there will be love, understanding, and respect for each other. Children will understand discipline when it is needed and will learn to share and even sacrifice, if necessary. They will not take their parents for granted, nor take advantage of their parents' love. The children will be honest and fair with their parents. They will remember that our Heavenly Father has called parents to this position of rearing a family according to his laws. If they are to live as a family unit throughout eternity, all family members must live according to gospel principles in this life.

Judged by Its Fruit

President Joseph F. Smith said:

As the tree is judged by its fruit, so also do we judge the home by the children. In the ideal home true parents rear loving, thoughtful children. . . . Peace, order, and contentment reign. . . . There are no vain regrets; no expressions of discontent . . . in their place is the loving thoughtfulness to mother and father by which the boys and girls work with a will and a determination to carry some of the burden that the parents have staggered under these many years.

There is the kiss for mother, the caress for father, the thought that they have sacrificed their own hopes and ambitions, their strength, even life itself to their children—there is gratitude in payment for all that has been given them!²

The following account of President Heber J. Grant portrays the mutual love and respect between him and his widowed mother:

Referring to that wonderful mother of mine, I remember that one day we had at least a half dozen, if not more, buckets on the floor catching the rain that came through the roof. It was raining heavily, and . . . [the bishop] came into the house, and he said: "Why, Widow Grant, this will never do. I shall take some of the money from the past offerings to put a new roof on this house."

"Oh, no, you won't," said mother. "No relief money will ever put a roof on my house. I

have sewing here. . . . When I get through with this sewing that I am now doing, I will buy some shingles and patch the holes, and this house will take care of me until my son gets to be a man and builds a new one for me."³

Family history confirms that President Grant carried out his mother's prediction as he built her a lovely home after he had grown to manhood.

Even the Savior, in his pain and agony on the cross, was concerned about the welfare of his mother. As he saw his mother and the beloved apostle John by the cross, he said to his mother, "Woman, behold thy son!" Then to John he said, "Behold, thy mother!" (John 19:26, 27.) And from that hour John took her to his home and cared for her.

Their Full Reward

Children can follow the examples of those who are sincerely grateful to their parents' teachings, guidance, and counsel. A child needs only to see the situation of those who have not had this kind of guidance to fully appreciate his own wise parents.

In a general conference message, Elder ElRay L. Christiansen, Assistant to the Council of Twelve, related an experience which points this out:

While I was attending a conference in California not so long ago, I was told of one of our members living there, whose business it is to assist those who are in difficulty, that he had been given permission to interview a fine young man who was in serious trouble with the law. The interviewer asked this question: "Would you mind giving me the dominant reason for your being here in this condition?" This young man, after a moment's thought, replied: "I am here because no one loved me enough to correct me."⁴

Parental happiness abounds when children show love and service to God and give love, honor, and respect to their parents. Children are repaid for their faithfulness when they see the joy and pride they bring to their parents and to themselves. They know their full reward will come when they earn the privilege of living as a family unit in the eternal presence of God.

¹Heber J. Grant, *Gospel Standards*, compiled by Dr. G. Homer Durham; an Improvement Era Publication, Salt Lake City, Utah, 1942; pages 343, 344.

²From an address delivered by Elder ElRay L. Christiansen at the 127th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, on the afternoon of October 5, 1956. Library File Reference: FAMILY LIFE.

³David O. McKay, *Pathways to Happiness*, compiled by Llewellyn R. McKay; Bookcraft, Inc., Salt Lake City, Utah, 1957; page 118.

⁴Joseph F. Smith, *Gospel Doctrine*, 12th edition; Deseret Book Company, Salt Lake City, Utah, 1961; page 303.

With added latter-day knowledge and enlightenment we have added responsibility; and responsibility means burden—but we also bear:

The Burden's Blessings

*by Alexander T. Stecker**

As members of The Church of Jesus Christ of Latter-day Saints we accept the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price as sacred scriptures. They are binding upon the faithful of the Church. By this acceptance, we imply that we can answer the challenge: do we need more scripture than the Bible? Our answer is an emphatic *yes!* The added scriptures make many valuable contributions to the religious life of man.

We cannot place our confidence in the Bible as the sole source of religious knowledge. First of all, our present-day Bible has come to us in a rather mutilated form. Nephi made this clear when he said: "... They have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away." And then he goes on to explain: "... Because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble. . . ." (1 Nephi 13:26, 29.) Latter-day scriptures restore many of these lost parts of the "gospel of the Lamb."

The Indelible Relationship Between Man and God

What, then, are some of the contributions of the Latter-day Saint scriptures to the religious life of man? It appears that the contributions fall into two categories: First, they give us increased knowledge, beyond that which is found in the Bible, regarding our relationship to God and our fellowman. This is *theological* knowledge. Second, they give us information that elucidates many texts of the Bible. It is by this knowledge that we are able to get a clearer view of what the original text must have contained before it was changed. This is *scholastic* knowledge; knowledge about the Bible as a book. It helps us prove or disprove many theories concerning the interpretation of the Bible.

Let us examine the new theological insights of-

(For Course 9, lessons of May 5 and 19, "The Book of Mormon—Another Sacred Record" and "Other Sacred Records"; for Course 17, lessons of June 30 to July 14, "Christ Among the Nephites"; for Course 19, lessons of July 14 and 21, "Latter-day Saint Contributions to Scriptures"; for Course 25, lesson of July 28, "Gems from Scripture"; for Course 29, lessons of May 5, 19, and June 2, "The Book of Mormon" and "Revelation"; to support family home evening lesson 42; and of general interest.)

ferred by these scriptures. Their greatest contribution, of course, is a description of the nature of God. This knowledge is of paramount importance. It is that God lives and has a material body (Doctrine and Covenants 130:22), that he hears and answers prayer, and that he can be seen by men of faith (See Ether 3:9; Joseph Smith 2:11-75). It is not a new phenomenon for man to see God; the prophets of old saw him. But today men say it is incredible that man should have intercourse with his God.

We Will Live!

Latter-day scriptures give us increased knowledge concerning the atonement of Christ, which made possible man's redemption. We are informed that the "fall of Adam" was not the fall of man, as the world says, but a step into the eternities. (See Alma 42.) Nowhere in Biblical scripture do you find anything so plain as the following:

Behold he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man. (Mormon 9:12.)

Or as Lehi speaks to his son Jacob:

. . . The way is prepared from the fall of man, and salvation is free. . . . Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered. (2 Nephi 2:4, 6-7.)

Latter-day scriptures tell us that life continues after death. The word *death*, meaning the end of life, has no place in Mormon theology. Life is a continuum. After this sphere of existence we will go

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on and live with those whom we hold most dear. Since life continues, so must the family unit and the temple marriage vows, in which are manifest the principle of eternal marriage. (Doctrine and Covenants 132.)

The Living and the Dead

We also learn from the scriptures that all mankind, both the living and the dead, must hear the glad message of Jesus Christ. Thus, we have the principle of baptism for the dead. If we had to rely on the statement in 1 Corinthians 15:29 concerning this principle, we would be helpless and lost. But from latter-day revelation we learn:

Now the great and grand secret of the whole matter, and the SUMMUM BONUM of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

... It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place. . . . (Doctrine and Covenants 128:11, 18.)

In this last dispensation we have also received enlightenment on the subject of infant baptism. Below are Mormon's words to his son Moroni:

Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.

And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children. (Moroni 8:8, 9.)

There are many more contributions, but enough has been said to show that we are indebted to our latter-day scriptures for knowledge about God and man that could not be obtained elsewhere.

Problems of Translation

Let us then go into the next category—scholastic contributions. The restored scriptures shed light upon many of the problems that have come down to us with our present-day Bible. Joseph Smith said, "Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors."¹ Our Greek and Hebrew text of the Bible suffers at times from textual corruptions. These may be divided into three categories:

(1) *Alterations*—many letters and words have been transposed, and suffixes and prefixes interchanged, making translation difficult. There are also conjectural and dogmatic changes made by some scribes in the past, due to their theological thinking.

(2) *Additions*—Often words, phrases and even whole sentences have been added to the original text.

(3) *Omissions*—from the original text. Our present biblical text is shorter than the original text because whole words and phrases have often been left out.

All of the above changes, it should be noted, could have been consciously or unconsciously accomplished. In any case, with our additional Latter-day Saint scriptures, we are able to recognize many of these mistakes and correct them.

For example, when we read the Isaiah passages in the Book of Mormon (1 Nephi 21, 22; 2 Nephi 12-24) and compare them with the Bible, we find many points of interest. The Book of Mormon is closer to the Hebrew original, and at times even corrects the Hebrew text. Many points are made more clear in the Sermon on the Mount as recorded in 3 Nephi 12-14 than they are in the Bible. Here again, the Book of Mormon gives us a closer view of what the original author was saying.

As for higher criticism² of our Biblical text, the LDS scriptures, and in particular the Book of Mormon, show that there is a deep unity of authorship in our Bible. The cutting up of every book of the Bible into numerous sections, supposedly authored by different people, is without foundation.

There is no doubt that our Bible has been changed by men who have lacked spiritual insight,

(Concluded on page 181.)

¹Documentary History of the Church, Vol. VI, page 57.
²Higher and lower criticism: "Lower" criticism of the Bible is the study and evaluation of the texts themselves. "Higher" criticism is the study of their origins, their historical settings and significance. It is called "higher" criticism because it uses the findings of lower criticism, and of history and archaeology, as a foundation from which to work.

... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

—Matthew 25:40.

THE OLD FISHERMAN*

by Mary Bartels



Our house was directly across the street from the clinic entrance of Johns Hopkins Hospital in Baltimore. We lived downstairs and rented the upstairs rooms to outpatients at the clinic.

One summer evening as I was fixing supper, there was a knock at the door. I opened it to see a truly awful looking old man.

"Why he's hardly taller than my eight-year-old," I thought as I stared at the stooped, shriveled body.

But the appalling thing was his face—lopsided from swelling, red and raw.

(For Course 5, lessons of July 7 and 14, "When We Know People We Love Them" and "We Make Friends When We Are Kind"; for Course 25, lessons of May 19, and June 16, "Planning to Highlight Others" and "Each One Makes a Difference"; for Course 27, lesson of June 9, "A Purity of Love"; to support family home evening lessons 32 and 37; and of general interest.)

*Reprinted from *Guideposts*, June, 1965; page 24. Used by permission of Guideposts Associates, Inc., Carmel, New York.

Yet his voice was pleasant as he said, "Good evening. I've come to see if you've a room for just one night. I came for a treatment this morning from the eastern shore, and there's no bus till morning."

He told me he'd been hunting for a room since noon but with no success. "I guess it's my face. I know it looks terrible, but my doctor says with a few more treatments . . ."

For a moment I hesitated but his next words convinced me, "I could sleep in this rocking chair on the porch. My bus leaves early in the morning."

I told him we would find him a bed, but to rest on the porch meanwhile. Then I went inside and finished getting supper. When we were ready, I asked the old man if he would join us.

"No, thank you. I have plenty." And he held up a brown paper bag.

When I had finished the dishes, I went out on the porch to talk with him a few minutes. It didn't take long to see that this old man had an oversized heart crowded into that tiny body.

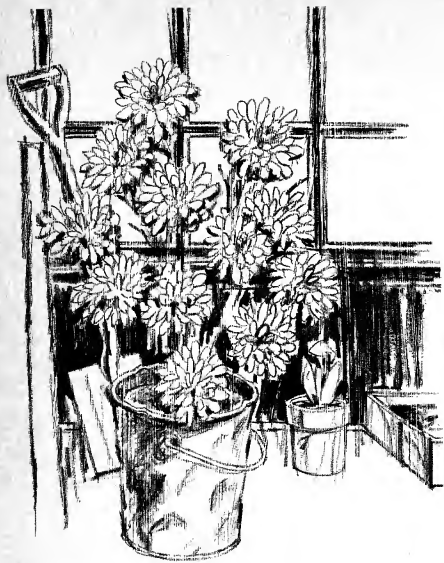
He told me that he fished for a living to support his daughter, her five children, and her husband, who was hopelessly crippled from a back injury. He didn't tell it by way of complaint; every other sentence was prefaced with a thanks to God for a blessing. He was grateful that no pain accompanied his disease, which was apparently a form of skin cancer. He thanked God for giving him the strength to keep going.

At bedtime, we put a camp cot in the children's room for him. When I got up in the morning, the bed linens were neatly folded and the little old man was out on the porch. He refused breakfast, but just before he left for his bus, haltingly, as if asking a great favor, he said, "Could I please come back and stay the next time I have to have a treatment? I won't put you out a bit—I can sleep fine in a chair." He paused a moment and then added, "Your children made me feel at home. Grownups are bothered by my face, but children don't seem to mind."

I told him he was welcome to come again. And on his next trip he arrived a little after seven in the morning. As a gift, he brought us a big fish and a quart of the largest oysters I had ever seen. He said he had shucked them that morning before he left so they would be nice and fresh. I knew his bus left at four a.m. and wondered what time he had to get up in order to do this.

In the years he came to stay overnight with us there was never a time that he did not bring us fish or oysters or vegetables from his garden.

Other times we received packages in the mail, always by special delivery: fish and oysters packed



The most beautiful one was growing in a rusty old pail.

in a box of fresh young spinach or kale, every leaf carefully washed. Knowing that he must walk three miles to mail these, and how little money he had, made the gifts doubly precious.

When I received these little remembrances, I

often thought of a comment our next-door neighbor made after he left that first morning. "Did you keep that awful looking man last night? I turned him away. You can lose roomers by putting up such people."

And maybe we did, once or twice. But oh! if only they could have known him, perhaps their illnesses would have been easier to bear. I know our family always will be grateful to have known him; from him we learned what it was to accept the bad without complaint and the good with gratitude to God.

Recently I was visiting a friend who has a greenhouse. As she showed me her flowers we came to the most beautiful one of all; a golden chrysanthemum, bursting with blooms. But to my great surprise it was growing in an old, dented, rusty bucket. I thought to myself, if this were my plant I'd put it in the loveliest container I had. My friend changed my mind.

"I ran short of pots," she explained, "and knowing how beautiful this one would be, I thought it wouldn't mind starting in this old pail. It's just for a little while, till I can put it out in the garden."

She must have wondered why I laughed so delightedly, but I was imagining just such a scene in heaven. "Here's an especially beautiful one," God might have said when he came to the soul of the fisherman. "He won't mind starting in this small body."

But that's behind now, long ago, and in God's garden how tall this lovely soul must stand!

Library File Reference: ADVERSITY.

THE BURDEN'S BLESSINGS *(Concluded from page 179.)*

but the latter-day scriptures have restored to us much that was lost.

The Burden's Blessings

But more important than all the above, the restored scriptures teach us that the gospel of Jesus Christ is concerned with the "here and now"; that the gospel is to be lived and practiced today; that there are prophets today to guide and direct us; that we are dependent upon living oracles who speak the will of the Lord—for revelation is a continuing process.

To a world that says, "God is dead," Latter-day Saint scripture offers its greatest contribution in the testimony of Joseph Smith:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is

the Only Begotten of the Father. (Doctrine and Covenants 76:22-23.)

This testimony says that God and Christ are a reality, that they live, that they care for the human family, and are concerned for us. God is not dead; it is only that man has ceased to speak to him.

But with this added knowledge and enlightenment which we obtain from the holy scriptures, we have added responsibility; and responsibility means a burden. But we also bear the "burden's blessings." As President George Albert Smith said,

Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us happy here and hereafter, I feel it not only my duty but a blessed privilege to disseminate this truth.³

³From President George Albert Smith's Creed in *Sharing the Gospel with Others*, compiled by Preston Nibley, Deseret Book Company, Salt Lake City, Utah, 1950; page 1.
Library File Reference: SCRIPTURES.

The Bible Sings

Much of the King James version of the Bible is written in poetic form. Poetry, of course, makes its appeal to the emotions. Its greatness is determined by the impression it makes with its lofty subject matter, its diversity of types, its depth and breadth of understanding of life, its simplicity and concreteness of language, and finally, its musical qualities.



by Leland H. Monson

Great poetry has musical qualities given to it by an agreeable succession of vowel and consonant sounds—assonance and alliteration—and by the movement or flow—the rhythm—of the language. The “melody” of a poem sings its message into the human heart.

In his “Essay on Criticism,” Alexander Pope writes that the sound of a poem must echo its sense. He means by this statement that the rhythmic quality of the lines must merge with the idea to make a single impression. To illustrate his concept, Pope writes these four lines:

*When Ajax strives some rock's vast weight to throw,
The line too labors, and the words move slow;
Not so, when swift Camilla scours the plain,
Flies o'er th' unbending corn, and skims along the main.*

In the first two lines we have a heavy idea—lifting a rock. Pope expresses this idea by slowing down the movement of the lines. He does this, for example, by placing the “x” of *Ajax* next to the “s” in *strives*. Such placement of these two consonants requires careful and slow enunciation. It is impossible to speak these two lines rapidly.

On the contrary, in his next two lines, where he is dealing with a swift idea—Camilla flying over the corn—Pope accelerates the movement of the lines with a wise selection of consonants and vowels. It is possible to speak these two lines very rapidly.

Using this principle of acceleration of verses, Percy B. Shelley gives a feeling of swiftness to the first few lines of “Ode to the West Wind.” Note

(For Course 7, lesson of July 7, “The Bible Is a Compilation of Many Books”; for Course 25, lessons of July 21 and 28, “With Sincere Heart and Real Intent” and “Gems from Scripture”, for family home evening lessons 42 and 43; and of general interest.)

how Shelley has married the verse and the idea in these few lines:

*O, Wild West Wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing,
Yellow, and black, and pale, and hectic red,
Pestilence-stricken multitudes . . .*

Repeat this aloud and you will indeed get the feeling of a wild west wind.

As the idea presented in this poem is sung into the heart, so many parts of the King James version of the Bible sing their message into the heart. That is why the Bible should be read aloud. Our fathers and mothers used to make indelible impressions on the minds of their children by reading aloud the poetry of the Bible around the old open fireplace.

The poetry of the Bible often gets its rhythmic quality through parallel structure, balance, and antithesis or contrast. Notice the oft-repeated parallelism in this poem exalting wisdom:

*Surely there is a vein for the silver,
and a place for the gold where they find it.
Iron is taken out of the earth,
and brass is molten out of the stone. . . .
But where shall wisdom be found?
and where is the place of understanding?
Man knoweth not the price thereof;
neither is it found in the land of the living.*

*The depth saith, It is not in me:
and the sea saith, It is not with me.
It cannot be gotten for gold,
neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
with the precious onyx, or the sapphire. . . .*

*The topaz of Ethiopia shall not equal it,
neither shall it be valued with pure gold.*

*Whence then cometh wisdom?
and where is the place of understanding?*

*Seeing it is hid from the eyes of all living,
and kept close from the fowls of the air.
Destruction and death say,*

*We have heard the fame thereof with our ears.
God understandeth the way thereof,
and he knoweth the place thereof.*

*For he looketh to the ends of the earth,
and seeth under the whole heaven;
To make the weight for the winds;*

*and he weigheth the waters by measure.
When he made a decree for the rain,*

*and a way for the lightning of the thunder:
Then did he see it, and declare it;*

he prepared it, yea, and searched it out.

*And unto man he said, Behold, the fear¹ of the Lord,
that is wisdom;*

*and to depart from evil is understanding.
(Job 28:1, 2, 12-16, 19-28.)*

In the third verse of this poem, the author of Job parallels the question, "Where shall wisdom be found?" with another question: "Where is the place of understanding?" This repetition of a question in similar grammatical structure gives rhythm to the lines. In verse five the parallelism is quickly recognized:

*The depth saith, It is not in me: and
The sea saith, It is not with me.*

This is one way the Hebrew put rhythm into his poetry. This "rhythm of repetition" sings to us when

¹"Fear," in this context, means awe and reverence.

we become sensitive to the verbal music of poetry.

Another powerful poem is Psalm 137, in which a poet in Babylonian captivity expresses the longing of the Jews for Jerusalem and the hatred they had for those who promoted their captivity.

*By the rivers of Babylon, there we sat down, yea,
we wept, when we remembered Zion.*

*We hanged our harps upon the willows in the
midst thereof.*

*For there they that carried us away captive re-
quired of us a song; and they that wasted us required
of us mirth, saying, Sing us one of the songs of Zion.*

*How shall we sing the Lord's song in a strange
land?*

*If I forget thee, O Jerusalem, let my right hand
forget her cunning.*

*If I do not remember thee, let my tongue cleave
to the roof of my mouth; if I prefer not Jerusalem
above my chief joy.*

*Remember, O Lord, the children of Edom in the
day of Jerusalem; who said, Rase it, rase it, even to
the foundation thereof.*

*O daughter of Babylon, who art to be destroyed;
happy shall he be, that rewardeth thee as thou hast
served us.*

*Happy shall he be, that taketh and dasheth thy
little ones against the stones.*

By creating a fluid repetition of vowel and consonant sounds, and by a rhythmical flow of words through parallelism and balance, the translators of the King James version have created a poetry which sings its message unto the human heart.

For this reason alone, we ought to read aloud often from the Bible, at home and in our Church services.

Library File Reference: BIBLE.

A THIEF IN CHURCH

It happened last Sunday and the Sunday before.
A thief in church! Think of it!

The tragic part of it is that this goes on under our very noses, so to speak. Sometimes we are accomplices without realizing it. Perhaps this is because we lose sight of the fact that theft is not confined to material goods alone, that often things of far greater value are stolen. When this occurs in church, the offense seems even more blameworthy.

Take the case of the woman who came to church with a serious problem on her mind. She came hoping, in the quiet of worship, to find help in solving the problem, or at least new courage and faith to sustain her. In the pew behind her sat a thief.

He did not take her purse or her jewels, but he did rob her of her sense of peace, the awareness of God's presence, her most priceless possessions.

The thief would be shocked to hear himself so accused. It would never occur to him that one could steal anything so intangible. To be sure, he had talked or whispered on and off during the service. Maybe he did rattle the order of service and tap his foot now and then. But, after all, there wasn't any real harm in that, was there? No harm, when he robbed one woman of something invaluable? No harm, when to a greater or lesser degree he robbed everyone seated near him of the full benefit of the service? No harm, when he had robbed even himself? And what of the spirit of reverence to our Heavenly Father? Was not that stolen, too?

—Mildred N. Hoyer.

Immaterial Matter, or Spirit Substance?

by Reese D. Burton*

Through the ages men have been interested in where they came from, why they are here, and where they are going when they leave this world. It is not unnatural that we should want to know about ourselves and the purpose of our existence. And to assume that we evolved from a chance combination of unintelligent primeval matter, that we exist for a brief moment and then sink back into oblivion, is a bleak outlook, neither inspiring nor satisfying.

The Biblical account of the creation is far more credible as an origin for man. This is revelation from the Creator to his prophets, who bear witness that we are the spirit children of God, and that he created our physical bodies in order that we might gain experience and prepare to go on in the path of eternal growth and progression, eventually to become like him.¹

It seems inconceivable that anyone could ascribe all the wonders of nature, including the vast universe we see surrounding us—all the wonderful variety of life and vegetation, and even man himself—to chance. The argument for a purposeful creation by an all-wise, all-powerful, and loving Creator is much too strong and far more appealing to the mind of man than the argument for a spontaneous creation from unintelligent matter. Man's own yearning, combined with his powers to reason and receive revelation from God, tells him that he will exist beyond the grave.

Our Investment in Post-mortal Activities

What will the post-mortal body be like? The Prophet Joseph Smith gives us the following information on this subject:

In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit;

(For Course 17, lesson of June 30, "Christ Among the Nephites"; for Course 19, lessons of May 5 and 12, "Eternal Nature of Covenants and Ordinances"; for Course 27, lessons of June 23 and 30, "The Physical Death" and "The Post-mortal Spirit World"; and of general interest.)

*See *Teachings of the Prophet Joseph Smith*, compiled by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, Utah, 1967; page 56.

the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state the spirit is a substance; that it is material, but is more pure, elastic and refined matter than the body; that it existed before the body, can exist in the body; and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it.²

During the three days that the Savior's body lay in the tomb following his crucifixion, we are told that "he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." (1 Peter 3:19, 20.) Thus, it is evident that the spirit is able to accomplish work separate from the body.

We also find Paul saying, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Corinthians 15:29.)

Apparently, then, not only can the spirit exist separately from the body, but the spirit can accomplish things while separated from the body. And living persons can do work for the dead, such as the baptisms mentioned by Paul. It is through this process of teaching the gospel to the spirits of those who have died without having heard it, and of doing vicariously for them the work that they are not able to do for themselves, that a large part of the human family will be able to have part in the kingdom of our Father in heaven.

The Vision of "Space Explorers"

Our Father in heaven has on several occasions given some of his prophets a glimpse of his creations in the vast expanse of space. It is interesting to

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²Teachings of the Prophet Joseph Smith, page 207.

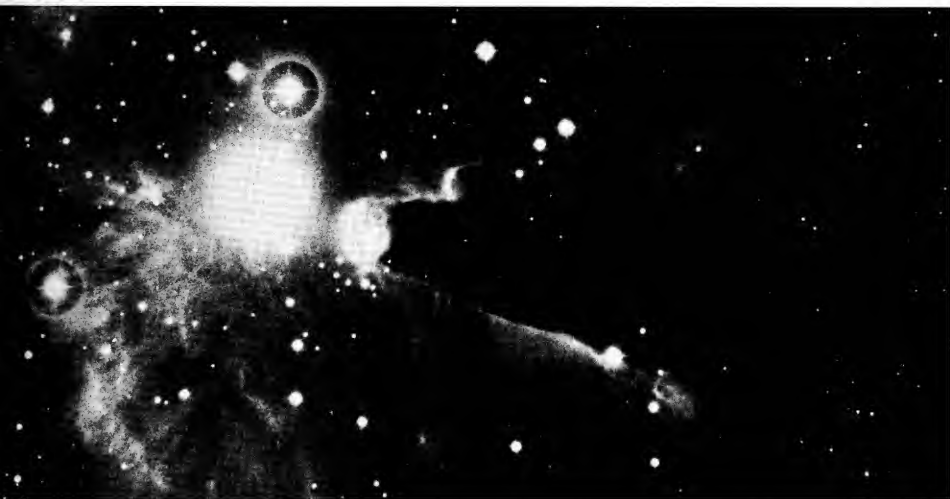


Photo by H. Armstrong Roberts.

note how well the prophets' descriptions fit the picture that is now being brought to our view by modern astronomical instruments. Consider the visions given to Moses and Abraham recorded in the Pearl of Great Price:

The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,

And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

And God spake unto Moses, saying: Behold, I am the Lord God Almighty, and Endless is my name; for I am without beginning of days or end of years; and is this not endless?

And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease. (Moses 1:1-4.)

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;

And he said unto me: My son, my son (and his hand was stretched out), behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof. (Abraham 3: 11, 12.)

Today, more than ever before, man is able to comprehend the tremendous knowledge and power necessary to organize the heavenly bodies. We can

grasp the meaning of the immense distances between these bodies and know that our means of travel is far too slow and fragile to explore even a minute part of the space the modern telescope brings to our view. We begin to see what God meant when he spoke to Moses and Abraham and told them that his works were without end and that they never ceased. Vast as the expanse of space appears to astronomers, there is no reason to believe that there is not more space, by many orders of magnitude, beyond what they see.

Our own galaxy contains approximately 100,000 million suns or stars similar to our sun, and there are undoubtedly many solar systems such as ours among them. The distance across our galaxy is about 100,000 light years; and beyond the limits of our galaxy there are estimated to be one billion galaxies as large as ours. Within photographic reach of the 200-inch Palomar telescope there are estimated to be one billion galaxies. It is easy to see from these figures that the creations of our Father in heaven are without end, and the following statement made to Abraham with regard to the number of his creations is literally true:

And it was in the night time when the Lord spake these words unto me: I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of the sands, so shall be the number of thy seeds. (Abraham 3:14.)

Library File Reference: IMMORTALITY.

TEACHER: *Johnny, what do you do when you share?*

CHILD: *Share toys and don't throw sand in their eyes.*

TEACHER: *What do you do when you share, Sandra?*

CHILD: *I don't know (shrugging shoulders).*

TEACHER: *Julie, what do you do when you share?*

CHILD: *Play with 'em and let us borrow their toys.*

These are comments about the concept of *sharing* by three-year-olds in Junior Sunday School. They reveal a number of things about this age group and the act of sharing.

Young children think of sharing in terms of concrete action with specific objects, exemplified in the first child's statement, "Share toys." The second child was unable to verbalize any idea related to sharing, even though this same child might be able to identify an *example* of sharing if it were provided. The third child's comment suggests that sharing is an act whereby he is the *recipient* of someone else's cherished possession for a short period of time. Usually the objective in teaching the concept of sharing to a three-year-old is to give the child a chance

(For Course 3, lessons of July 21 and 28, "We Are Happy When We Share" and "We Like To Share at Sunday School"; for Course 5, lesson of July 14, "We Make Friends When We Are Kind"; to support family home evening lesson 38; and of general interest to all Junior Sunday School teachers.)

to be the voluntary *donor* of a cherished possession.

As the young child increases in firsthand experiences (awareness through the senses), he becomes better able to express verbally the meaning of these experiences. The three-year-old finds it difficult to talk about an event or object unless that event or object is recreated for him. In other words, he needs many props to guide his learning. For example, a three-year-old child could *role-play* the act of sharing.

A Particular Act of Sharing

TEACHER: *What would your hands be doing, Julie, if you were sharing a doll?*

CHILD: *Uhm-m-. . . Wiggelin'.*

TEACHER: *Wiggling. Wiggling where?*

CHILD: *Over at somebody's house.*

TEACHER: *Can you show me what you would do? Pretend that I am another child and you're going to share your doll with me. Stand up and show me what you would do. (Child stands up.) Pretend you have your dollie in your hand. (Child holds out arms as though she is carrying something in them.)*

CHILD: *Okay (laughs).*

TEACHER: *Now what would you do with your dollie*

WHO CAN SHARE?

by Barbara Vance



Art by Dale Kilbourn.

to share it? (Child reaches out and hands the "pretend" doll to the teacher.)

TEACHER: (to the other children) *What did she do? What were her hands doing?*

CHILD: *Giving it to you.*

TEACHER: *Giving it to me. What were her arms doing?*

CHILD: *Moving.*

TEACHER: *She moved them where?*

CHILD: *Where you were.*

TEACHER: *Yes, she moved them over to me. She lifted up her arms and she reached them out to me. Is that what you did, Julie? (Julie nods her head, "Yes.")*

Here the child had an opportunity to enact the body movements associated with a particular act of sharing. The children in the class could then explore in detail some of the specific movements associated with the act they had just witnessed. Learning to act the concept is more important than learning to define it. Sharing is something often taken for granted by adults. We can think and talk about the concept, however, only to the extent that we have witnessed or participated in various acts of sharing.

Who Can Share?

The teacher could reinforce the role-playing act by actually sharing something with the children. Here is an example:

TEACHER: *I would like to share something with you. Can you watch my arms and see what I do when I share with you? I have something in here that I would like to share with you (lifts a box from her lap). I wonder what it is.*

CHILD: *Candy.*

TEACHER: (opens box, revealing cookies).

CHILDREN: *Cookies!*

TEACHER: *Now, watch my arms (reaches toward children with box). What are my arms doing?*

CHILD: *Handing them over to us.*

TEACHER: *Yes.*

CHILD: *Thank you (followed by "thank you's" from the other children).*

TEACHER: *You're very welcome. I used my own money, Sammy, and I went down to the store, and I bought these cookies. And when I give you these cookies, I won't have as many to eat myself. But I like you, so I'm going to give you my cookies.*

The children experienced the act of sharing through role playing and actual example. The teach-

er now can help the children explore in greater detail some ideas about sharing. For example, she can use *contrast* to cement the learning experience.

TEACHER: *Can a toy share?*

CHILDREN: *No-o-o.*

CHILD: *Cause it can't walk.*

TEACHER: *Can this doll share (pointing to drawing of doll on the blackboard)?*

CHILD: *No.*

TEACHER: *Can Johnny's little cat share?*

CHILDREN: *No!*

TEACHER: *Can Sandra's easy-bake oven share?*

CHILDREN: *No!*

TEACHER: *Can Johnny's little toy mouse share?*

CHILDREN: (laughing) *No!*

TEACHER: *Can Julie's little ironing board share?*

CHILDREN: *No!*

TEACHER: *Can a fruit tree share?*

CHILDREN: *No!*

TEACHER: *Can the sidewalk share?*

CHILDREN: *No!*

TEACHER: *Who can share?*

CHILDREN: *We can!*

TEACHER: *We can, can't we?*

The children thus have the opportunity to associate sharing with activities that are exclusively performed by people, rather than by objects.

Children at age three do not have the motor coordination to draw geometric shapes upon request. However, the teacher might draw a square on the board and then a circle, asking the children what they are. When they are correctly identified, she can then draw them again on the board, this time occupying the same space, as shown in the drawing at right.



This could lead to a discussion of activities that children "share" at the same time in the same place, such as playing with blocks, eating at the same table, and sleeping in the same bed with a brother or sister.

A learning experience related to the concept of sharing could be concluded with a song about sharing, such as, "Give, Said the Little Stream."

It is important to remember that a three-year-old learns by doing, but the "doing" must be organized carefully with props and verbal exploration on the level of his own experience. The three-year-old's concept of sharing is very different from that of an adult, because of the wide difference in experience.

Library File Reference: TEACHERS AND TEACHING—CHILD STUDENTS

The discovery of age-old writings and their amazing states of preservation tells us that . . .

WRITING WAS AN ANCIENT SKILL



by Douglas W. Stott*

One day a few years ago an Arab shepherd boy was tending his flock of sheep in some mountains near the Dead Sea, not many miles from the city where Jesus was crucified. To pass the time he was throwing stones against the rocks on the hillside. One of his stones made a strange sound as it landed, as if it had shattered something. With curiosity the boy climbed to the place where he had thrown the stone and was surprised to find a cave containing several earthen jars.

Records Were Kept Long Ago

We can be very glad he told the right people about his discovery because those jars contained very ancient records. Some of them proved to be old copies of books in our Bible. Because of that stone thrown by the shepherd boy, we now have the oldest copies of some of the books of the Bible which are known to exist today. Some of them were possibly written 200 years before Jesus was born.

Writing is a very ancient skill, although people memorized their histories and were able to recite their genealogies long before writing was used. Almost as important as writing was the material upon which people wrote. It had to be durable. When important things happened, men wanted to leave a record of them so they would not be forgotten as time passed. They wanted the records to last.

Our scriptures tell us that the people who believed in the Lord were taught to keep records, much as our Church keeps genealogies and histories today, but we don't know too much about the materials on which they first wrote. These ancient records have long been lost to mankind for lack of ways to preserve them.

There are men today who spend their lives trying to learn about the way people lived long ago. These men are called archaeologists. They have found writing on the walls inside of caves where the weath-

(For Course 7, lessons of June 30 and July 7 and 21, "The Bible Is A Record," "The Bible Is A Compilation of Many Books," and "Letters in the Bible," for Course 15, lessons of June 2 and 9, "New Patches on Old Clothes" and "The Most Famous Book in the World"; and of general interest.)

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er could not destroy them. Some very old stones have been found with writing on them, and in mounds or hills called "tells," where cities once existed, clay tablets and rolls have been found with strange writing on them, made while the clay was still soft.

Metal, Papyrus, and Parchment

When men learned to work with metals, they sometimes kept their records on sheets or plates of brass, copper, or gold, hammered very thin. The Book of Job mentions writing with an iron pen or stylus. (See Job 19:24.) Perhaps such an instrument was used for writing upon these metal plates.

Two materials were more important than any others for the preservation of our Bible scriptures. Thousands of years ago people learned they could make a kind of paper by interlaying the inside parts of a plant called papyrus which grew along the river banks in Mesopotamia and Egypt. They also learned they could make a very durable ink from certain kinds of stones ground to a very fine powder and suspended in liquid. Some of this papyrus paper was used for the records found within the jars in the cave discovered by the shepherd boy.

People also learned anciently that skins of animals, if properly prepared, made good writing materials. By the time the New Testament was written, there were those who had become very expert at preparing skin-writing materials, which they called parchment; this is a word taken from the name Pergamum, a city in Asia Minor where these fine skins were preserved.

Ancient Languages

We don't know very much about the ancient languages in which the first scriptures were written, nor who kept the earliest records. The Book of Moses suggests that it was the responsibility of the priesthood to keep the records. (See Moses 6:5-7.) We believe Abraham wrote a record, as did Moses, but none of the original records from which our Bible originated have been preserved.

The New Testament was first written in Greek, but the Old Testament was written in three different languages—Aramaic, Hebrew, and Greek. Hebrew had been the language of the Israelites in Canaan, but while the Jews were held captive in

Babylon they learned Aramaic, the language of Babylon. Thus they had two languages. Many Jews moved to Egypt during the time the Persians ruled Palestine, as they had when Babylon ruled. When the Greeks, under Alexander the Great, conquered Egypt, these Jews found it convenient to learn Greek. Desiring to have a copy of their scriptures in Greek, they made a translation of the writings of Moses, and later of the remainder of the Old Testament. This proved important to Christians because the Greek translation, known as the Septuagint, was one of the grandparents of our King James Bible.

Original Writers

After Rome conquered Greece, the Roman or Latin language eventually became the popular tongue of the Christian church; and scriptures were translated by the early Christian Fathers into that language. As in Judaism, the clergy of the Christian church became the guardians of the scriptures, and to them we owe thanks for their preservation. In spite of persecution, they succeeded in safeguarding the scriptures.

Today it is impossible for us to know for certain who the original writers of Bible scriptures were. Besides Moses, we know of Ezra the scribe. Some prophets must have written their own books, although we know that Jeremiah employed a scribe named Baruch. (See Jeremiah 36:18, 27, 28.) David wrote some psalms and Solomon some proverbs. Mark probably wrote for Peter, while Matthew, John, Paul, Luke, and James, the brother of the Lord, did their own writing. Aside from this, we cannot be certain about authorship.

Many translations have been made into different languages, and every year new discoveries give added understanding to help improve our translations. Men are better trained than at any time since the days of the ancient apostles in using the ancient records being discovered to improve the translation of the scriptures. Perhaps, in his wisdom, the Lord was waiting for this very time to lead men to the discovery of those scriptures long hidden in the earth; for this is a day of the restoration of all things.

Library File Reference: RECORDS AND RECORD KEEPING.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. —1 Corinthians 13:11.

In the article last month entitled "As a Child," it was stressed that all of us can learn from one another, that we can assist, support, and inspire one another. The article specifically indicated that adults can learn a number of things from children. Four attributes of children were analyzed: curiosity, emotional honesty, forgiveness, and teachableness. In the present article we will examine some major ways in which adults might help children.

The quotation from Paul given above should be properly understood. Certain characteristics of children are desirable and worthy of our imitation as adults. It was for this reason that the Savior said, "... Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matthew 19:14.) But Paul is also pointing out that adults—if they have lived their lives in a proper way—should demonstrate higher level of maturity: physically, intellectually, emotionally, socially, and spiritually. A cardinal fact that we must keep in mind if we are to help another person is the nature of the relationship among individuals. When the other person perceives that our motives towards him are honest, this tends to establish a kind of feeling which makes reciprocal assistance possible. When an individual crosses "the sensitive line" in human relationships, the potential of that relationship is limited. We cross this line in most cases when we inflict *physical punishment*, when we *shout*, when we are *discourteous*, or when we *do not creatively listen* to others.

Love and respect cannot be forced. On the other hand, when someone does something for us because he has a sensitive concern for our welfare and be-



AS AN ADULT

(PART II)

by Reed H. Bradford

merely preaching to them "do not do this or that," we should give them understanding from within. Rather than "lighting the fire under them," we should "light the fire from within."

If we establish this kind of relationship with our children, they will be much more inclined to listen to us, because they will recognize that our motives are pure and that we love them in the deepest sense.

Let us examine four ways in which we as adults might be especially helpful to our own and to other children:

1. Establishment of Goals.

One of the functions that society performs for us is to give us major goals for which to strive. Many of us pursue these goals rather unconsciously. We

cause he wants us to actualize our potential to become true sons and daughters of our Heavenly Father, this motivates us to want to reciprocate in the same way. Recently, my wife Shirley and her visiting teacher companion in the Relief Society gave a red rose to all the mothers in the families assigned to them. They told each mother that the rose was a symbol of their concern and love for her. Later both of these visiting teachers agreed that it was a great experience. A new bond of understanding had been formed in every home.

When children perceive that our main motivation toward them is to help them become what their Heavenly Father desires them to become, this helps establish the kind of relationship mentioned above. Rather than saying to them, "Do this because I say so," we can say, "I have lived longer than you and have learned some things as a result of my experience that might help you to avoid some of my mistakes, as well as to experience the same joys I have known." Of course, there should be rules established in the home, and sometimes it is necessary to be firm with our children. But we should help them realize that these rules are established not to restrict their lives but to fulfill them. Rather than

(For Course 25, lessons of June 9, 23, and July 21, "There's No Place Like Home," "Home—Laboratory for Gospel Living," and "With Sincere Heart and Real Intent"; for Course 27, lessons of June 2 and 9, "A Brightness of Hope" and "A Purity of Love"; to support family home evening lessons 36, 38, and 40; and of general interest.)

are like the person going down the river on a raft; we go wherever the raft or the river takes us. But members of The Church of Jesus Christ of Latter-day Saints cannot afford to follow this course. Sometimes the raft and the river may be leading us to destruction, or at least away from the kind of life intended for us by our Heavenly Father.

In our homes we must attempt to give our children a conscious and internalized understanding of the most important goal: to become His son or daughter. We must teach them such basic truths as faith in the Lord Jesus Christ, repentance, and the attainment of the gift of the Holy Ghost. These things are the hub of the wheel around which everything else can be integrated. If they learn to adopt these goals, our children can live in different kinds of situations without sacrificing their principles. They can live in the world without being tainted by its ways.

William Lyon Phelps, says:

The principle of happiness should be like the principle of virtue; it should not be dependent on things, but be a part of personality. Suppose you went to a member of a State Legislature and offered him five hundred dollars to vote for a certain bill. Suppose he kicked you out of his office. Does that prove he is virtuous? No; it proves you can't buy him for five hundred. Suppose you went to the same man a month later and offered him a million dollars. . . . Suppose, after listening to this offer, he should hesitate. That would mean he was already damned. He is not only not virtuous, he knows nothing about virtue. Why? Because his virtue is dependent not on any interior standard, but on the size of the temptation. If the temptation is slight, he can resist; if alluring, his soul is in danger. Such virtue is like being brave when there is no danger, generous when you have nothing to give, cheerful when all is well, polite when you are courteously treated.¹

2. Management of Emotions.

Although children are emotionally honest, they often do not know how to control their emotions. Frequently they are not sensitive to the feelings of others and therefore do and say things which can cause hurt feelings. As adults we cannot afford to be immature in this way; rather, we must present our children with models of maturity after which they can consciously and unconsciously pattern their lives. If we shout at our children in the same way that they shout at each other, we will only

crystallize their immaturity. On the other hand, if we can control ourselves, we may in time motivate our children to control themselves in the same way.

On one occasion one of our daughters, who was then 13 years of age, was asked how she felt about never having been spanked. After some reflection she said, "Well, if I do something wrong and am punished physically, then I tend to feel that I am more or less even. I did something wrong and for this act I received pain. But if it is pointed out to me when I do something wrong that my behavior will not bring me the greatest joy in the long run, then the best way for me to get even is to do what is right."

This is not to say that physical punishment is not sometimes justified, but it does illustrate the difference in the types of motivation to action.

3. A Sounding Board.

In our relationships with other people we are sometimes misunderstood. There are also occasions in which we are unjustly treated. And we do not always achieve the goals we want to achieve. Such experiences often produce disappointment, confusion, and discouragement. Isn't it a great joy to have someone with whom we can honestly communicate these feelings? Such a person listens to us, wanting to understand, willing to offer the benefit of his knowledge, wisdom, and experience, for whatever help they may be. He does this without trying to impose his own ideas and feelings upon us. Rather, he is genuinely concerned about us and in a sensitive manner offers us his assistance simply because he loves us.

In this way we can be "sounding boards" for our children. Children can discuss with us their experiences in the outside world. Having had many of these same experiences, we will be able to offer assistance, sympathy, and counsel. We can help our children interpret the various situations of life in terms of a bigger picture than the one they now see and understand. We can teach them principles which will guide their behavior.

4. Oasis of Peace.

Channing Pollock once said that home should be the place for "thinking and loving and healing our wounds."² A child should feel when he comes home that he can "unwind." If some of his classmates have treated him rudely, he should be accepted and treated understandingly by his parents. If some of his teachers, because they do not fully understand many aspects of his personality, have unconsciously

(Concluded on following page.)

¹William Lyon Phelps, *Happiness*; E. P. Dutton and Company, New York, N.Y., 1935; pages 3-5. [Out of print.] Used by permission.

²Channing Pollock, *The House Beautiful*; Samuel French, Limited, New York, N.Y., 1931.

created some apprehension in him, we should be able to make him feel at ease. A child should want to come home at night, not because he wishes to escape from the normal situations of life, but because he wishes to renew his strength and understanding.

Thus, adults and children can learn from one another. Their lives can become intertwined like the petals of a rose or the colors of a rainbow. Each is an entity in and of itself, but each has its greatest meaning as part of the whole.

Library File Reference: CHILDREN.

WHEN JESUS LOOKS AT ME



WHEN JESUS LOOKS AT ME

*I bow my head and fold my arms
In church on Sabbath Day,
And listen closely while we talk
To God in Jesus' name.*

*I do not make a bit of noise;
I'm quiet as can be.
I want to show I'm reverent
When Jesus looks at me.*

—Remelda Nielsen Gibson.
(Tooele 5th Ward, North Tooele Stake)

MY CONSCIENCE

*I am glad God gave me the little
voice
That urges me to do
The right thing when I have the
choice
Of doing a wrong thing, too.*

—Remelda Nielsen Gibson.

PRaise FOR A SUMMER SABBATH

*When I awoke this morning
The world was Sabbath bright,
And all the little gardens
Were bathed in golden light.*

*The flowers had wakened in the
dawn
To wash themselves in dew,
And now wore Sunday dresses
Of every rainbow hue.*

*The birds sang out their gladness
In hymns of grateful praise
As they circled high in heaven
On this holiest of days.*

*I thanked God for the beauty
Of field and flower and tree,
And for unnumbered blessings
Given all unasked, to me.*

—Virginia Newman.
(Holladay 1st Ward, Holladay Stake)

I WENT TO WORSHIP

*I went to worship in the fields,
As people think you may;
I watched a spider spin a web
Upon a fence that day;
And then I tracked an animal
For quite a little way;
I did a lot of different things,
But I forgot to pray.*

*I went to worship in the church,
As Father says we will;
I heard the organ softly play;
My heart sang every trill;
Our teacher spoke of Daniel's
prayers;
Her story brought a thrill;
We sang and bowed our heads in
prayer,
And prayer is with me still.*

—Iris W. Schow.
(Fourth Ward, Brigham City Stake)

Library File Reference: CHILDREN.



MORONI
BURIES THE
RECORDS
BM 98

BENJAMIN
- MOSIAH

MOSIAH

BM 95

ALMA

ANGEL
MORONI

CH 149

BM 94

"And the Graves Were Opened"

BY ANITA JENSEN*

*My hope sings softly to the morrow morn
Though dust enfold my bones in grey, grey clay;
For sinew, flesh, and bone will then take form
To live the miracle of Resurrection Day.*

—Goldie B. Despain.

On that first Easter morning, "at the rising of the sun," two women entered the tomb of Jesus. Mary Magdalene and Mary the mother of James had come to anoint the body of their Lord with sweet spices. But he was not there. An angel stood by the discarded linen clothes used by the Jews for dressing corpses and showed them the place where he had lain.

"Fear not ye," he said, "for I know that ye seek Jesus, which was crucified. He is not here: for he is risen. . . ." (Matthew 28:5, 6.)

This was the first resurrection. Death had separated Christ's spirit from his body of flesh and bones; now they were reunited. His body had lain silent in the grave; now it had risen to become a part of his eternal, immortal soul. "For the first time in the history of man," writes David O. McKay, "the words, 'Here lies,' were supplanted by the divine message 'He is Risen.'"¹

There are myriad beliefs, conclusions, and ideas about what comes after death. Some believe that through all eternity they will play on a harp and sing praises to God. Many expect to return to mortality reincarnated, as part of an eternal cycle, in the form of a dog, a swan, or even another person. Others live without any hope or faith in a life after death. Some of these end life by their own hand, thinking that this will free them forever from pain and frustration; many live on in cynicism or despair.

"In my Father's house are many mansions," said Jesus at the Last Supper, ". . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3.)

When Jesus spoke these words, he knew that his death was near. But he also knew what was to come after the crucifixion. Later that night he would pray in Gethsemane, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matthew 26:42.) In spite of his anguish, he was able to say to his disciples:

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¹ David O. McKay, *Treasures of Life*, compiled by Clare Middlemiss; Deseret Book Company, Salt Lake City, Utah, 1962; page 16.

Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father. . . . (John 14:27, 28.)

Jesus had the strength and inner peace to be able to say these things on the eve of his arraignment for a trial which he knew would condemn him to death, because he also knew that with his death would come life — life eternal for him and for all the world! After the tears, after the anguish and confusion that accompanied the crucifixion — after these would come Easter morning: the reunion of his immortal body and spirit, and a new birth of hope for those who had wept at the cross and for all mankind.

With these words Jesus prepared himself and his disciples:

. . . Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice. . . . (John 16:20-22.)

And so we read in Matthew that at the very hour when Jesus "cried again with a loud voice, [and] yielded up the ghost," when "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent"; at this hour of so much violence and sorrow was born the first sign of the resurrection, for with the force of the earthquakes "the graves were opened."² (See Matthew 27:50-52.)

Later, when the tumult and storms were over, when the world lay again in quiet peace, ". . . many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:52-53.)

With what amazement and joy the people of Jerusalem must have received these "saints," many of whom might have been beloved ancestors or valiant figures from Jewish scripture and tradition!³

² *The One Volume Bible Commentary*, edited by J. R. Dummelow, M.A., The MacMillan Company, New York, N. Y., 1924; page 718.

³ For discussion on the status of these resurrected saints, see Bruce R. McConkie, *Mormon Doctrine*; Bookcraft, Inc., Salt Lake City, Utah, 1966; page 639.

(Concluded on opposite back of picture.)



Painting by **Sidney E. King**
Photograph Courtesy of Church Information Service

"AND THE GRAV



Reproduced for The Institute
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ES WERE OPENED"

"And the Graves Were Opened"

(Concluded from opposite back of picture.)

At first it must have seemed incredible — even the idea of these great men walking, as it seemed, out of the past; not as vague dreams or disembodied spirits, but as human beings of flesh and bone, who came in the light of day and left footprints in the dust of the road. What a sense of unity mortals must have felt with each other, with their families, and with their history, when they were able to touch and talk with these great-grandfathers and long-dead noble and great ones.

And those who were chosen to see and speak, not only with the "saints" but with Christ himself, risen from his empty tomb — those who were able to touch his wounded flesh and hear his personal assurance that as it had happened with him so it would one day happen with them, that they too would rise from the dead — these disciples must have carried in their hearts every moment for the rest of their lives the triumphant confirmation of the words of Job:

... I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God. (Job 19:25, 26.)

Resurrection is universal. It is the gift of the Father to all his children:

But now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. (1 Corinthians 15:20, 22.)

President Joseph F. Smith relates a vision in which he saw a "vast multitude" in the spirit world joyfully awaiting the eternal reunion of flesh and spirit. Among this great throng he saw, "Father Adam, the Ancient of Days and father of all, and our glorious Mother Eve, with many of her faithful daughters . . . Abel, the first martyr . . . and his brother Seth . . . Ezekiel, who was shown in vision the great valley of dry bones which were to be clothed with flesh to come forth again in the resurrection . . . Daniel . . . Malachi . . . the prophets who dwelt among the Nephites . . . the Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor . . . and other choice spirits."⁴

One day we, too, shall meet these people. And like the ancient inhabitants of Jerusalem, we will embrace and converse with our ancestors; we will speak with men and women from all the ages past and from every corner of the earth; we will truly be "at one" with our families, our history, and our fellowmen. We will see all these people as living, complete, resurrected beings; and we will appear before them in the same form.

Of the resurrection President McKay has said:

Marvelous miracle it is! But, oh, what a message to your soul and to mine! If he, Lord and Savior, conquered death after having taken upon himself mortality, then we have the divine assurance that our spirits transcend death. We have the assurance that our loved ones who have gone before now live; for death cannot touch the offspring of God, the spirit which is divine. What we call death, Jesus referred to as sleep.

"Lazarus sleepeth," he said to his disciples. "The damsel sleepeth," were his comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Savior of the world there is no such thing as death — only life — eternal life. Truly he could say, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)⁵

ABOUT THE PICTURE

The picture is the artist's conception of the scriptural passage, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:52, 53.)

In the center of the picture our attention is immediately called to a group of people in white with arms upraised, evidently rejoicing in the gladness of reunion and the goodness of God, and praising him. These are resurrected beings on their way into the city of Jerusalem. People are coming out of the city to meet them; one man is walking along beside his donkey.

At the left of the picture, near two evergreens, stand two lovely women, one in blue clothing, the other in brown, with white head coverings. They are amazed but are beginning to feel the joy of the scene before them. To balance the picture the artist has painted (near an olive tree) a concerned Roman soldier and a bearded man carrying a basket of wool. The latter is evidently startled at the view before him.

In the background are the walls and the city beyond. The artist has used beautiful, bright colors in the sky and contrasting darker ones in the buildings. Such detail as the flowers and plants, native to the country, give this scene naturalness and define the season.

A biographical sketch of the artist, Sidney E. King, appeared in *The Instructor*, February, 1968 (center-spread).

⁵ David O. McKay, *Treasures of Life*, page 35.

(For Course 13, lesson of July 7, "The Resurrection"; for Course 19, lesson of June 16, "The Way of Salvation for All Men"; for Course 27, lessons of July 14 and 28, "The Resurrection of Man" and "Eternal Life"; for Course 29, lesson of July 14, "The Resurrection"; and of general interest.)

Library File Reference: THE RESURRECTION.

⁴ Joseph F. Smith, *Gospel Doctrine*, twelfth edition; Deseret Book Company, Salt Lake City, Utah, 1961; pages 473-475.



DPH

CH 148

CH 147
JOSEPH
SMITH

AMMON
AND
YOUNG
MORMON

MORMON
AND
MORONI
BM 97

BM 93
NEPHI
AND
JACOB

BM 96

HOW WE GOT THE BOOK OF MORMON

A Flannelboard Story by Marie F. Felt

For younger age groups, it may be well to tell this story in two parts, on successive Sundays. When this is done, Part I will end after Scene 6. Part II could include scenes from "The Courage of a Youthful Prophet" (December, 1965); "Our Books Are Sacred Records" (September, 1966), and Scenes VII and VIII from this story.

Our story begins in the beautiful city of Jerusalem. In this famous city, about 600 years before Jesus was born, lived Lehi and his family. They believed in God and were grateful for his servants the prophets, who taught them what God would like them to do. Most of the people in Jerusalem, however, would not listen when the prophets spoke. They preferred what they called a good time. Instead of worshiping God, they worshiped money, gold, precious stones, and pleasure.

One day the Lord told Lehi in a dream to leave Jerusalem. He was told to take his family and journey into the wilderness because Jerusalem would be destroyed and the wicked people punished.

Lehi did as the Lord commanded. He left behind him his lovely home, all of his gold and silver, and other precious things. All he took with him was what he and his family would need as they traveled to their new home, under God's direction.

After they were well away from the wicked city, the Lord commanded Lehi to send his sons back to Jerusalem to get from a man named Laban a metal book. In this book was engraved a record of Lehi's ancestors (those of his family who had lived long before he was born). Lehi, you see, was a descendant of Joseph who was sold into Egypt. The Lord wanted him to have this record so that his people could learn of Joseph and other good men in the history of their family. Also the book contained a history of all the Jews.

So the four sons of Lehi returned to Jerusalem. After a great struggle, but with the help of our Heavenly Father, they obtained the precious record and hurried back to their father and mother in the wilderness. Lehi and their mother Sariah were hap-

py and grateful when the boys returned, because they had worried about their safety in that wicked city. Yet they were pleased that their sons had obtained the metal book. From it they could read of God and his commandments. It would help them teach their children and grandchildren to write and speak their language correctly. And it would give these children the knowledge of who they were and of the great men in their family; where they had lived and what they had done while they were on this earth. In this book they found—besides the genealogy of Lehi's ancestors—copies of the five books of Moses, a history of the Jews to the commencement of the reign of King Zedekiah, and many prophecies of the holy prophets. [End of Prologue.]

From this point on, Nephi was given the responsibility of writing in the book. He was to keep a record of his people—of his father Lehi, and his father's family, and all that they and their children did in the years that followed.

After their arrival in the new country to which the Lord God had guided them, Nephi was the leader of this family for many years. When he became too old to keep the record of his people, he gave the metal book to his brother Jacob. Jacob was now the one chosen to write the history of their people in it. [End of Scene I.]

When Jacob grew old, he gave the sacred records into the care of his son Enos. Then, before Enos left this earth, he gave the records and other sacred things into the hands of his son Jarom. And so it went through the many, many years, with righteous men recording the events of their time, until the sacred records were passed to King Benjamin.

King Benjamin taught his sons the truths and history found in the records engraved on the plates of brass. He told them that the people would have dwindled in unbelief long ago if they had not had the records to read and to study. When King Benjamin was old, he called the people together and made his son, Mosiah, king. He gave Mosiah charge of all the affairs of the kingdom, and then he gave him charge of the records which were on the plates of brass. [End of Scene II.]

(Continued on following page.)

(For Course 7, lesson of July 28, "The Book of Mormon Is a Record—How We Got It"; for Course 9, lesson of May 5, "The Book of Mormon—Another Sacred Record"; for Course 15, lesson of June 30, "The Blessing of Joseph and Its Fulfillment in America"; for Course 17, lesson of August 11, "Moroni Finished His Father's Book"; for Course 19, lesson of July 21, "Latter-day Saint Contributions to Scripture"; for Course 27, lesson of May 19, "The Role of the Prophet"; for Course 29, lessons of May 5 and 19, "The Book of Mormon.")

King Mosiah's sons wanted only to be missionaries and preach the gospel and bring souls to Christ. Therefore, King Mosiah had no one to confer his kingdom upon. So he took the records on the plates of brass, and also the plates of Nephi, and the two stones fastened in the rims of a bow which had been given to his people by the Lord for the interpreting of languages. These precious stones had been handed down from generation to generation. Mosiah now conferred the care of these stones and these records upon Alma, the son of Alma. He gave him all of the records to keep and preserve and told him to also write a record of the people then living, and then to hand the records down to the next generation, just as they had been handed down from the time Lehi left Jerusalem. [End of Scene III.]

In the year 306 A.D., Amos, who had been keeping the records, entrusted them to his son Ammaron. However, the Nephites had become very wicked; and our Heavenly Father made it known to Ammaron that he must hide the records and other sacred things he had been given, so that they would be safe.

Ammaron hid them in the land of Antum, in a hill called Shim. Afterward, Ammaron told a young boy named Mormon about the hidden records and placed them in his charge. At that time Mormon was only about ten years old, but he was quick to observe things and he was a serious-minded child. Ammaron told Mormon that when he was about 24 years old he should go to the hill Shim, where the sacred things were hidden. He should then uncover the plates of Nephi and record on them all that had happened to his people during those years. The rest of the records and other sacred treasures he was to leave where they were. [End of Scene IV.]

As Mormon grew up, his people, the Nephites, had many battles with the Lamanites. Finally the Nephites were forced to flee across the land. When Mormon saw that the Lamanites were about to take over the whole land, he went to the hill Shim and took the records which Ammaron had hidden. (See Mormon 4:23.) The Nephites were so scattered and ravaged by war that Mormon wrote a letter to the Lamanite king, asking if he would allow all of the Nephites to gather into the land of Cumorah, by a hill called Cumorah, where they could all be together to fight.

The Lamanite king allowed this, and the Nephites began to pitch their tents around the hill Cumorah. It took a number of years to gather all of the Nephites. By this time Mormon was old. He knew that the record of his people must not fall into Lamanite hands and be destroyed, so he hid

all the records in the hill Cumorah, except for a few plates which he gave to his son Moroni, on which he was to keep records. (See Mormon 6:1-6.) [End of Scene V.]

Moroni lived long enough to write about the fierce battle, and seal up the records, and hide them in the hill Cumorah with all of the other sacred things, including the two stones set in the rims of a bow. (See Moroni 10:1, 2.) For a long, long time these records lay in a stone box in this hill. No one ever found them or disturbed them in any way until our Heavenly Father was ready for them to be found. When that time came, they were found in this way. [End of Scene VI.]

When the Prophet Joseph Smith was 14 years old, he prayed to our Heavenly Father to find out which church was true. Our Heavenly Father and Jesus Christ appeared to him and told him that none of the churches was true, but that if he would be good and obedient, he would be allowed to help restore the true Church to this earth.

Several years passed before anything more happened. Then, one night, Joseph prayed again, and that night the Angel Moroni came to his room. He told Joseph of the sacred records and the two stones (the Urim and Thummim) set in the rims of a bow that were hidden in the Hill Cumorah. Joseph found the stone box and easily uncovered it. When he opened it, there were the sacred books of gold and other sacred treasures. But the Angel Moroni would not let him take the book. Joseph had to go to that same place each year for four years to be taught by Moroni so that he would be prepared to translate the book and do God's will.

At the end of four years Moroni gave the book to Joseph to translate. He told Joseph to guard it well so that it would not fall into wicked hands. When he had finished translating the record from Egyptian to English, he was to return it to the Angel Moroni. [End of Scene VII.]

Before the golden plates were returned, the Lord permitted an angel to show them to Oliver Cowdery, David Whitmer, and Martin Harris. Shortly after this, eight other chosen men were allowed to see them. Later, all of these men testified that they had both seen and handled this precious record, which was a history of Father Lehi and his descendants. They were filled with a joy far greater than they had ever known. After this, the Angel Moroni came to Joseph Smith again and took back the golden plates which so many people had helped to keep safe. [End of Scene VIII.]

NOTE:
See "The Book of Mormon Historians," page 197.

How To Present the Flannelboard Story

Key to Flannelboard Figures

OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life.

Many flannelboard stories and centerspread pictures have been printed in *The Instructor* that could be used by teachers of the various age groups to enrich portions of this story. The following are listed for this purpose:

For the Prologue:

- "The Holy City," August, 1967 (centerspread)
- "Nephi Obtains the Precious Record," April, 1962 (flannelboard)
- "Prophets Give Us Messages from God," December, 1966 (flannelboard)

For Story Enrichment:

- "Lehi and His People Arrive in the Promised Land," October, 1954, centerspread (Scene I)
- "Nephi Fashions the Plates," June, 1963, centerspread (Scene I)
- "King Benjamin," April, 1967, centerspread (Scene II)
- "Mormon Bids Farewell to a Once Great Nation," January, 1962, centerspread (Scene V)
- "The Courage of a Youthful Prophet," December, 1965, flannelboard (Scene VII)
- "Joseph Receives the Plates," January, 1959, centerspread (Scene VII)
- "We Have Seen the Plates . . ." February, 1959, centerspread (Scene VIII)
- "Our Books Are Sacred Records," September, 1966, flannelboard (Scene VIII)

Characters and Props Needed for This Presentation Are:

- Nephi and Jacob (BM93). To be used in Scene I.
- King Benjamin and Mosiah (BM94). To be used in Scene II.
- King Mosiah and Alma the Younger (BM95). To be used in Scene III.
- Ammaron and 10-year-old Mormon (BM96). To be used in Scene IV.
- Mormon and Moroni (BM97). To be used in Scene V.
- Moroni (BM98). To be used in Scene VI.
- A hill (make a simple drawing and color).
- Joseph Smith (CH147). To be used in Scenes VII and VIII.
- Angel Moroni (CH148). To be used in Scenes VII and VIII.

Gold Plates (CH149). To be used in Scenes VII and VIII.

Order of Episodes:

PROLOGUE:

Scenery: Varied scenes.

Action: Lehi's family leaving Jerusalem and Lehi sending his sons back to get the records from Laban. With the help of the Lord, Nephi gets the records from Laban and the sons return to their parents in the wilderness.

SCENE I:

Scenery: An indoor scene.

Action: Nephi is seen writing the history of his people in the metal book. Jacob, his brother, stands nearby.

SCENE II:

Scenery: Outdoor scene.

Action: King Benjamin has gathered all the people to a great council. He has made his son Mosiah king, and now he gives Mosiah charge of the brass plates.

SCENE III:

Scenery: Indoor scene.

Action: King Mosiah turning over to Alma, the son of Alma, the records—the plates of Nephi and the plates of brass and the two stones fastened into the rims of a bow.

SCENE IV:

Scenery: Outdoor scene, on a mountainside.

Action: Ammaron is seen talking with 10-year-old Mormon, telling him where the sacred records are buried. He tells Mormon what to do when he is older.

SCENE V:

Scenery: Outdoor scene, in war-torn land.

Action: Mormon is seen talking with son Moroni, explaining to him that the sacred treasures are hidden in the Hill Cumorah and also giving Moroni a few plates to keep the record of his last days.

SCENE VI:

Scenery: The Hill Cumorah.

Action: Moroni is seen burying the golden book and other precious treasures for safekeeping.

SCENE VII:

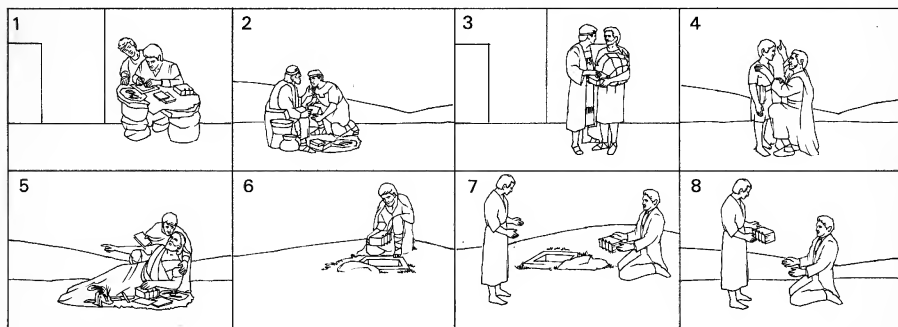
Scenery: Outdoor scene.

Action: Joseph Smith prays and receives a vision. He talks to the Angel Moroni and is given the golden plates.

SCENE VIII:

Scenery: Outdoor scene.

Action: After Joseph Smith shows the three witnesses and eight witnesses the gold plates, he returns them to the Angel Moroni.



The ward Sunday School class officers who understand their duties and carry them out may well say . . .



Superintendents

I AM MY BROTHER'S KEEPER

The practice of having class officers in each senior Sunday School class is helpful to the success of the Sunday School program. These officers, under direction of the teacher, can assist in making the teaching and the activation program of the class more effective.

The principle of priesthood leadership is applied in choosing class officers. In the choosing of these officers, the students can be taught the principle of theocracy employed in calling the leadership of the Church.

Names of prospective class officers should be submitted by the teacher and the Sunday School superintendency to the bishop for his approval. When the bishop has delegated this responsibility to his counselor in charge of Sunday School, approval is given by the counselor. The responsibility of the bishop to interview and call the officers may be delegated to the Sunday School superintendent, who in turn may delegate the responsibility to the assistant superintendent in charge of the area involved. Thus, the class officers are nominated under authority of the priesthood.

The nominated class officers are presented to the class for its sustaining vote by the one authorized to present them: this may be the bishop, his counselor, the superintendent, his assistant, or the teacher. If the officers or any one of them is not sustained, the priesthood authority then makes other nominations. It is thus evident that class officers are not nominated and elected by popular vote of the class members. Their freedom of choice is exercised in accepting or refusing to accept the

officers nominated. This is the principle of Church government to be taught.

The class officers are to assist the teacher. They serve under the teacher's direction.

The responsibility of class officers as a group is: (1) to plan for the improvement of the Sunday School class, largely through the use of the activation program of the Sunday School; (2) to implement the plans by delegating responsibilities to the various members of the class; (3) to discuss the success of plans already made; and (4) to make such changes and improvements in the plans as may be necessary for the success of the Sunday School class and its members.

Class President

The class president has the responsibility to conduct. When called upon by the teacher, he may conduct a brief business meeting under the teacher's direction to discuss plans previously made by the class officers. He should introduce and welcome guests and visitors. He makes progress reports. (All business should be brief and take as little time as possible from the lesson period.) The president calls on someone to open the class with prayer. The president also presides at all meetings of the officers. Occasionally he expresses appreciation to the teacher on behalf of the class. Each meeting should be closed with prayer by someone called by the president.

Class Counselors

One or two counselors may be chosen to assist the president and

to perform such duties as are assigned.

Secretary

The secretary calls the roll under direction of the teacher, silently or audibly, as desired. The secretary makes out such reports as the teacher directs and keeps the roll. The friendship program contained in the roll book is kept up and marked by the secretary as directed by the teacher. Assignments for visits are noted by the secretary. Reports on visits made are noted as well. The secretary keeps the minutes of meetings of class officers concerning things accomplished and planned.

Care must be taken not to encroach unduly upon the time of the teacher in his presentation of the lesson. The principal obligation of an officer is to assist the teacher in bringing the principles of the gospel into the lives of the class members to change them for the better. This means not only those who attend regularly, but all the enrolled members of the class. (The officers and teacher may assist the home teachers in the enlistment of totally inactive non-attenders only as called upon. However, the class officers or other members of the class may assist the teacher in directly activating partial attenders.)

Class officers who are duly called to their positions and who understand their duties and responsibilities can spark the building of testimonies in the lives of class members. Class officers may well say, "I am my brother's keeper."

—General Superintendent
Lynn S. Richards.

Library File Reference: SUNDAY SCHOOL—
LOCAL LEADERSHIP.

Answers to Your Questions

Who Comes to Stake Leadership Meeting?

Q. Are all stake board members supposed to meet with their ward counterparts each month in stake leadership meeting?

—Regional Conferences.

A. Ideally, a stake leadership meeting is performing its true function when stake board members can also meet monthly with their ward counterparts. However, ward Sunday School faculty members teaching specific classes attend leadership meeting by invitation only. The same may be true of other departments where it is felt the stake board adviser has no particular need for calling together the members of his department from the wards. Where great distances are involved, the stake

superintendent must use his best judgment in determining who will be invited to leadership meeting. As the stake president may determine the size of the board, he may also delegate to the stake superintendent the authority to decide who are to be invited to stake leadership meeting.

Stake Board Music Advisers

Q. May a stake board have more than one music adviser?

—Lorin Farr Stake.

A. Yes. The music department may be divided between a Junior Sunday School music adviser and a senior Sunday School adviser, or there may be four advisers to the stake board: a Junior Sunday School organist adviser, a Junior Sunday School chorister adviser, a

senior Sunday School organist adviser, and a senior Sunday School chorister adviser.

Minimum Number on a Stake Board

Q. What is the minimum number on a stake board?

—Regional Conferences.

A. The stake Sunday School board is composed of a minimum of seven members, used primarily in stakes where the wards are at great distances.

At the option of the stake presidency, the board may be enlarged. Most stake boards have at least nine members, as shown on page 17 of the new *Handbook*. Additional music advisers and an adviser for each course of instruction and an assistant secretary may be added.

Memorized Recitations

For July 7, 1968

The following scriptures should be memorized by students of Courses 9 and 13, respectively, during May and June, and recited in unison by the respective classes during the Sunday School worship service on July 7.

COURSE 9:

(In this scripture Jesus assures his disciples that he has chosen and ordained them to continue in his work, and that the good they

do will always remain. They are assured that God will answer their prayers.)

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

—John 15:16.

COURSE 13:

(In this scripture Nephi stresses

the importance of teaching the word of Christ to both children and adults. We must learn to love and believe in Christ more deeply every day of our lives, for he has literally opened the way to our salvation.)

"For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do."

—2 Nephi 25:23.

The Book of Mormon Historians

(See "How We Got the Book of Mormon," page 193.)

Following are the names of the Nepheite historians, and the times during which each one held the sacred records.¹ Scriptural references refer to time of transcription.

NEPHI	_____ to 546 B.C.
JACOB	546 B.C. to _____ (Jacob 1:2-4)
ENOS	_____ to 422 B.C. (Jacob 7:26, 27)
JAROM	422 B.C. to 362 B.C. (Jarom 1:1)
OMNI	362 B.C. to 318 B.C. (Jarom 1:15)
AMARON	318 B.C. to 280 B.C. (Omni 3)
CHEMISH	280 B.C. to _____ (Omni 8, 9)
ABINADOM	_____ to _____ (Omni 10, 11)
AMALEKI	_____ to 200 B.C. (about) (Omni 12)
KING BENJAMIN	200 B.C. to 125 B.C. (Omni 25)

¹See George Reynolds, *Story of the Book of Mormon*; Deseret Book Company, Salt Lake City, Utah, 1957; pages 205, 206.

KING MOSIAH	125 B.C. to 91 B.C. (Mosiah 1:10-16)
ALMA (the younger)	91 B.C. to 73 B.C. (Mosiah 28:11-20)
HELANAN (the elder)	73 B.C. to 57 B.C. (Alma 37:1-20)
SHIBLON	57 B.C. to 53 B.C. (Alma 63:1)
HELANAN	53 B.C. to 39 B.C. (Alma 63:10-13)
NEPHI (the younger)	39 B.C. to 1 B.C. (Helaman 3:37)
NEPHI (the apostle)	1 B.C. to 34 A.D. (3 Nephi 1:2, 3)
NEPHI	34 A.D. to 110 A.D. (Heading 4 Nephi)
AMOS	110 A.D. to 194 A.D. (4 Nephi 1:19, 20)
AMOS (the younger)	194 A.D. to 306 A.D. (4 Nephi 1:21, 22)
AMMARON	306 A.D. to 320 A.D. (4 Nephi 1:47)
MORMON	320 A.D. to 385 A.D. (Mormon 1:1-4)
MORONI	385 A.D. to 421 A.D. (Mormon 6:1-6)

Library File Reference: BOOK OF MORMON.

A GUIDE FOR TEACHERS



SUNDAY SCHOOL TEACHING EVALUATION FORM*

The main purpose of the form below is to provide guidelines for the discussion between teacher and supervisor following a classroom visit. The form should be given to the teacher in advance of the visit so that he may use it as a guide while preparing his lesson. Then the teacher may hand it back to the supervisor and ask him to watch for specific items on which he desires comment.

Concept:

What was the main idea or concept of the lesson?

Preassessment:

- What did the teacher do to determine what the students already know?
- Was the lesson geared to the level of the class members?

Learning Experiences:

- How was the main idea or concept shown?
- Were materials and methods used appropriately? Comment.
- What were students expected to do besides listen to teacher?

Evaluation:

- What was the behavioral objective? that is, what was the learner supposed to do as a result of the lesson?
- What did the teacher do to determine whether the main idea or concept had been learned?
- What did the teacher do to cause the students to apply the main idea?

Other:

Additional things on which you may wish to comment: lesson plans, spiritual atmosphere, use of physical plant, routine.

Purposes of the Form

The Sunday School Teaching Evaluation Form has been developed for classroom use. It is not to be used to judge teachers but to help them improve their teaching. When used in an ideal manner, the form will serve two functions: First, it may be used by the teacher as a guide to effective planning. It asks nine questions which have been carefully phrased to help the teacher plan an effective learning experience for his class. (Sunday School teachers will do well to use this form regularly as a checklist in lesson planning.) Second, it may also be used as an aid in obtaining help from the teacher trainer or member of the superintendency who visits the class.

How To Use the Form

The teacher is encouraged to hand a copy of the form to the visiting supervisor before class begins. The teacher also may have identified specific items on the form with which particular help is needed. The visitor may then observe with these items in mind. Following the lesson, if the teacher's performance on the items identified becomes the main part of the discussion with the visitor after class, the teacher is likely to get specific helpful suggestions.

Classroom visits by members of the superintendency, the Junior Sunday School coordinator, and

*Sunday School officers and teachers are encouraged to reproduce this form.

the teacher trainer are intended to serve two purposes: They help the visitor to get better acquainted with class members and lesson materials, and they are a means of providing help for the teacher. Neither this form nor any other is to be used as a rating device by Sunday School supervisory personnel. Nor should it be used as a means of reporting to authorities the work of a Sunday School teacher. Evaluation in the Sunday School is a process of comparing a Sunday School lesson with a standard for the lesson. If the teacher is to be helped, an open, friendly conference should be held between teacher and visitor each time the evaluation form is used. The discussion should include an honest analysis by the teacher, if possible, of how the class or the teacher's performance compare to the items on the form. The visitor may be asked for suggestions for improvement of the lesson, and he may be able to provide other kinds of help. With respect to whatever happens in the conference, a feeling of confidence and trust must exist.

Clarification of Terms Used in Form

Although the main purpose of this article is not to identify nor teach the essentials of a good lesson, a brief discussion of the elements of the form is in order.¹ The side headings, *Preassessment*, *Learning Experiences*, and *Evaluation* identify three main concerns of a teacher as he prepares and teaches each lesson. *Preassessment* means to predetermine, or to find out in advance. The idea of preassessment is to gear the lesson to the specific students in the class: to their past experiences, their knowledge, needs, and abilities. To do this, a teacher must know his students well. *Learning experiences* are those things which class members do to learn the main idea or concept of the lesson. *Evaluation* of a lesson is the process of comparing the student's new knowledge and/or behavior with what he was supposed to know and do as stated in the objective.

The *behavioral objective* of a lesson is a statement of what the

class member will be able to do or *will* do as a result of the lesson. Truths and concepts are taught to help members improve their behavior. The lesson should provide opportunity for each student to *apply* the main idea, either before or after the closing prayer.

Summary

1. Before each visit there should be agreement on items from the form to be observed.
2. Every time the form is used with a visit, there should be a brief conference with the teacher after class to evaluate the lesson.
3. No writing should be done by the visitor during the lesson period.
4. Forms should not be used to communicate teacher performance to ward or stake officers.
5. In using the form, emphasis should be placed on teacher development by comparing the lesson with the standards listed on the form itself.

—J. Hugh Baird.

¹Additional information on the items of this form will eventually be available in the pre-service and in-service training materials that are now being prepared.

Library File Reference: SUNDAY SCHOOL—LOCAL LEADERSHIP.

Lord, We Come Before Thee Now

Hammond

(See "Our Worshipful Hymn Practice," next page.)

Harry A. Dean

Prayerfully

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of July



HYMN: "Lord, We Come Before Thee Now"; author, William Hammond; composer, Harry A. Dean; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 142.

In the conclusion of a new *Sunday School Guidebook for Music Advisers*,¹ we read the following:

The divine art of music has its basis in the emotions, but there is a real difference between sentiment and sentimentality. All too frequently church music, so-called, falls into the latter category. Cloying harmonies, over-effusive words, frequently call to mind the music of the everyday experience rather than of the exalting experience of worship . . . when we sing praises to our Heavenly Father, he deserves the best we have to offer. Let us lift ourselves more nearly to his presence rather than bringing him down to ours.

The never-ending quest for excellence in the music of the Church demands this exalted and dignified sentiment. The selection of proper organ preludes to foster the atmosphere of worshipfulness among members of the congregation; the dignified and competent approach of the chorister to the conducting of a well-chosen hymn—these are worth countless words of admonition concerning proper attitudes in the worship service.

The hymn under consideration this month is listed in the topical index under the heading, "Supplication." Such a listing might discourage its use as an opening

hymn; and yet what better way can we find to "come before" our Father in song? The lovely air of quietude created by this hymn could certainly do much to help establish an attitude of worship in the Sunday School service; the music is worshipful, and the text, though essentially of an imploring nature, still has overtones of assurance in the goodness of God and the efficacy of prayer.

Music written in a minor key need not necessarily be considered sorrowful. Numerous hymns, including many of our favorite Christmas carols and hymns, could be cited to substantiate this. Nor is the present hymn sorrowful. True, it is reflective, but there runs throughout the assurance that prayer will be answered. The attitude of the chorister should reflect this quiet assurance in order that the singers may also feel it and respond.

The conducting beat should be somewhat higher and more expressive than in the hymns of praise practiced in recent months. Remember, the height of the beat indicates the volume to be expected; and the movements should be somewhat higher and more expressive nature of the music. Never overdo this expressive element in your conducting, lest you fall into the trap of becoming "sentimental" in your leanings, as indicated in the above quotation from the *Guidebook for Music Advisers*. A leading teacher of conducting classifies such conductors as "barn

painters" or "clay moulders." Often the problem here is a too-active wrist, coupled with an energetic elbow and spread fingers. This can produce ludicrous results in what might otherwise be a sincere interpretation of a piece of music.

There are very few musical problems in this hymn, aside from the fact that the final phrase may seem high. Thus, a transposed version is given on page 199. Maintain the tempo at about the speed indicated, and the phrasing will be very natural. Organist, no tremolo, please! And be sure you give adequate support to the congregation, even though this hymn is of a reflective character. An organist who is too self-effacing can contribute to a general lassitude and lack of interest among the singers, as well as to poor intonation. If the proper mood for this hymn is created between chorister and organist, its success with the congregation is assured.

—Ralph Woodward.

July Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said: "... This is my body which is given for you: this do in remembrance of me."¹

JUNIOR SUNDAY SCHOOL

Jesus said, "... Thou shalt love the Lord thy God with all thy heart."²

¹Luke 22:19.
²Matthew 22:37.

¹Page 59.

Junior Sunday School Hymn for the Month of July

HYMN: "O Bright Smiling Morning"; words and music by Evan Stephens; *The Children Sing*, No. 173.

SPECIAL HYMN: "The Handcart Song," music arranged by Frederick Beesley; *The Children Sing*, No. 188.

As they had planned during practice a week earlier, the accompanist began playing the single-note melody to "Morning Thanksgiving" as soon as Sister Adams stood up to lead the hymn practice.

Sister Adams centered the children's attention on the picture of the mountain sunrise and the child at prayer, which had been used in May. Many children associated the pictures with the melody and wanted to sing the song after listening through it once. Sister Adams had not counted on this, but she put aside her plan in favor of this spontaneous expression. When they had finished she asked, "Do you remember Evan Stephens?" She called on one child to relate the story of Evan climbing high on the mountain to enjoy the beautiful sunrise. "Would you like to hear another song Brother Stephens used to sing way up there as he watched our Heavenly Father bring to the valley another lovely day?"

Sister Adams called on the Course 5 class to introduce "O Bright Smiling Morning." (She

had transposed the music down to the key of C to make it easier for the children while they were learning and had given the transposed copy to the accompanist to learn the week before. She had also amended the measure with the words "nod-ding a" to read: C, B flat, A flat, instead of C, C, A flat, as printed. (In the transposed key this change would read: A, G, F.)

The chorister had been rehearsing Course 5 children ten minutes each Sunday in their classroom over the past month, so that they now knew the hymn very securely.

As these children sang the verse a second time, she had the others do the "clap-snap-snap" along with the pulse of the meter, softly enough so that they could still hear the words of the singing group:

ONE	two	three
STRONG	weak	weak
CLAP	snap	snap

By now, many of the children were joining in on familiar fragments of the song. The chorister had them listen quietly once more while the Course 5 children sang the first eight measures, then she let the other children sing without the help of Course 5. She noticed

uncertainty about the phrase "gloom of the night" and conveyed the meaning to them by facial and bodily expressions. The Course 5 children then sang the second part of the stanza, repeating the first eight measures. By showing a picture of a dark night, Sister Adams helped them to get the feeling of "From sunset till dawning" and thus better enjoy the bright contrast of sunrise.

On subsequent Sundays the chorister used Course 5 children to review what had previously been learned, creating as much attentive listening experience as possible. She also used these children to teach the eight measures beginning, "The dewdrops are dancing," and the words to the melody repetition beginning, "A thousand bright insects." At the end of each hymn practice Sister Adams felt that her behavioral objective had been reached: each child was singing in a personal awareness of and gratitude for the refreshing beauty of each new day.

She had the children clap the word rhythms so that they might more consciously perceive the crisp rhythm of the melody:

walk	/	Walk	skip-ty	skip-ty
"O	bright	smil-	ing	
/	Walk	walk, etc.		
	morning"			

By the third Sunday the melody and words were so familiar and the spirit of the music so effectively realized that the children moved easily to the key of E flat printed in the book. The high pitches, now far from being a burden and a strain, were very appropriate to the emotional expression of the music.

For the months-of-the-year poster (see each month's *Instructor* beginning in January, 1968, for description) Sister Adams put permanently in place under the

(Concluded on page 210.)

Organ Music for July Sacrament Gems

Darwin K. Wolford



THE JUDGMENT BAR



by John K. Edmunds*

Every man, woman, and child who has lived, now lives, or hereafter will live upon the earth will share one dramatic experience. Inevitably, every person must appear before God and give an account of his life. As the Apostle Paul stated: "We shall all stand before the judgment seat of Christ." (Romans 14:10.)

This awesome event is sometimes referred to as appearing before "the Judgment Bar." The prophet Amulek expresses the judgment concept in these words:

... Both old and young, both bond and free, both male and female, both the wicked and the righteous . . . shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil. (Alma 11:44.)

All Judgment Committed to the Son

There are no definitions of "judgment bar" and "arraign" in holy writ, and perhaps none are needed. Borrowing definitions from our earthly vocabulary, the term "bar," in English courts, originally referred to a partition or railing extending across the courtroom, intended to separate the general public from the space occupied by the judges, jury, attorneys, and others concerned in the trial. The term "bar" also denoted the *presence*, actual or constructive, of the judge—the court.

The term "arraign" is usually associated with criminal law practice and refers to the procedure of calling a man by name, reading to him the indictment or charges, demanding of him whether he be guilty or not, and entering his plea on the court record. The term, however, has another and, for

our purpose, more appropriate meaning, to wit, "to prepare for trial."

Applying these definitions to the Heavenly Court, the "judgment bar" is the court where God will sit to judge the world. We will be "arraigned" when we are brought into the presence of God for trial and judgment.

Jesus Christ, the God of this earth, has been instructed by the Father in principles of righteous judgment and is "one with the Father." He has been appointed Judge of all mankind. Responding to the charge of the Jews that he had represented himself as equal with God, Jesus said: ". . . The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22.) The Son, likewise, may appoint others to assist him.¹ However, of this we may be certain: in the heavenly judicial processes, all judgments shall conform to the will and the law of God, and shall be his judgments.

Since every man must stand trial at the Judgment Bar of God, being prepared for trial is all-important.

The Judge Who Sees Both Heart and Mind

How shall man prepare for trial? Our preparation must be quite different from our preparation for a case in an earthly court. There will be no occasion to employ legal counsel, since there will be few, if any, functions for an attorney to perform. One can hardly imagine a lawyer making a preliminary motion to dismiss the case for want of jurisdiction

(For Course 9, lesson of July 7, "People Are Responsible for Their Own Acts"; for Course 27, lessons of July 21 and August 11, "The Judgment Bar" and "Man's Responsibility for His Salvation"; and of general interest.)

*John K. Edmunds took his Juris Doctor's degree at Northwestern University in 1929, after receiving his B.A. at the University of Utah in 1926. While attending Northwestern he served as debate coach (1927-1931) and class orator (1929). He completed a mission to the Eastern States in 1932, and in addition to his duties as an attorney has been a state president and member of the General Priesthood Home Teaching committee. He is now a regional representative of the Twelve and patriarch to the Chicago Stake, where he and his wife, Jeanne Romney Edmunds, are members of the North Shore Ward. The couple have two children.

6:2. ¹See Matthew 19:28; 1 Nephi 12:9; Mormon 3:18, 19; 1 Corinthians

or for a change of venue due to prejudice on the part of the Judge.

What need for him to interview witnesses, file pleadings—complaints, petitions, answers, replies, depositions, affidavits—since all the facts are already known and set forth in books kept on earth, together with their unerring and complete counterparts kept in heaven—all open for use at the trial?—all facts having been stamped also on the character, personality, and the whole self of each person, for the Great Judge who sees both heart and mind to view?

What lawyer would attempt to argue the facts in the presence of omniscience? Or presume to inform or remind the Lawgiver as to the law governing the case? Or appeal for justice to a God who "would cease to be God" if he were unjust? (See Alma 42:22.) Or plead for mercy at the Judgment Bar from the One who is perfect in mercy?

What lawyer would suggest filing a brief or taking an appeal?

There are urgent reasons for lawyers, pleadings, briefs, motions, arguments, and appeals in the courts on earth, where, though the announced primary objective is to do justice and to follow such laudable precepts as are set forth in the Magna Carta—

*To no one will we sell, to no one will
we refuse or delay right or justice.³*

still "no [earthly] judge writes on a wholly clean slate";⁴ and too frequently justice is turned "into wormwood" and becomes "but the interest of the stronger." Here on earth mercy is not, generally, a primary consideration; and judges often are like Thwackum in Henry Fielding's well-known story, *Tom Jones*, who was "for doing justice and leaving mercy to Heaven."⁵ Love is such a rare ingredient in judicial decisions as to prompt one writer to declare, "In a thousand pounds of law there is not an ounce of love."⁶

A Perfect Balance of Justice and Mercy

But these conditions do not pertain in the Heavenly Court, where there is a perfect balance of justice (which is not allowed to crowd out mercy) and mercy (which is not permitted to rob justice); where, although justice demands that all infractions of the laws of God be followed by penalties commensurate with the infraction, nevertheless, through the atonement of Christ, mercy is granted to the truly penitent. (See Alma 42:22-25.)

Men make grave mistakes when they attempt to "create God in their own image," or to create a Heavenly Court in the likeness of an earthly court, and attribute to God their own concepts and qualities. Consider, for example, the concept of justice dramatized in verse by Michael Wigglesworth (Harvard graduate and clergyman) in his religious "best seller" of the 17th century. An unbaptized infant, standing before the "Judgment bar of Christ," protests that since he had no part in Adam's transgression and had neither consented to it nor been able to prevent it, he should not be charged with Adam's fault. Inasmuch as he was "straightway carried from the womb to the tomb," it was not by his volition that he died unbaptized, and he therefore should not be condemned. Christ responds to his plea for justice and mercy with the question, "Will you teach me whom to set free?" and then passes judgment:

*A crime it is, therefore in bliss
You may not hope to dwell;
But unto you I shall allow
The easiest room in Hell.⁷*

In the Heavenly Court, before the Judgment Bar of an omniscient, just, merciful, and loving Judge, every son of God will receive a fair trial, being judged individually (not as part of a group, quorum, or church) and according to his "words"⁸ his "thoughts,"⁹ his "works,"¹⁰ and his opportunities to learn and obey the laws of God.¹¹

There will be those who leave the Judgment Bar with joy unspeakable, and those who leave in tears of regret; but each man, having in the hour of judgment a vivid recollection of all his past life¹² and being in some measure his own judge,¹³ will be led to "confess before God that his judgments are just." (Mosiah 16:1.)

How, then, shall man prepare for his appearance before the Judgment Bar?

His preparation is not the work of a few days, or weeks, or even years. It is the cumulative preparation of a lifetime. By each word, each thought, each desire, each feeling, each act, he is surely and progressively making his preparation.

Loving God and learning and obeying his will, loving and serving one's fellowmen, and achieving true repentance, which opens the door to mercy, should be man's foremost objectives as he prepares to stand before the Judgment Bar of God.

³See Revelation 20:12; Doctrine and Covenants 128:6, 7. *Encyclopaedia Britannica*, 1931, Volume 14, page 633.

⁴Justice Felix Frankfurter, *The Commerce Clause*, 12 (1937).

⁵Henry Fielding, *The History of Tom Jones*; The Modern Library.

Random House, New York, N.Y., 1950; Book 11, pages 15-108.

⁶Quoted from Ray's *Proverbs* in Putnam's *Complete Book of Quotations*, compiled by W. Gurney Benham; G. P. Putnam's Sons, New York, 1936; page 192b.

⁷See Revelation 20:12, 13.

⁸See Doctrine and Covenants 82:3; see also *Documentary History of the Church*, Vol. 4, page 596.

⁹See 2 Nephi 9:14.

¹⁰See Alma 12:15.

¹¹Library File Reference: JUDGMENT DAY.

¹²See Alma 12:15.

¹³See Alma 12:15.



Photo by H. Armstrong Roberts.

Parents who see their children as distinctive individuals, and who teach with love, can watch these children grow in integrity and beauty through . . .

The Sweetness of Home Life

*by Linnie Fisher Robinson**

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. (Deuteronomy 6:5-9.)

My father was an educator. He believed in a democratic home, and, next to the Church, his family was first with him. He did everything with great love. I think I must have known how tired he was sometimes, but I never heard him say so. He worked

(For Course 9, lesson of May 12, "We Are Thankful for Our Mothers"; for Course 25, lessons of June 9 to 23, "There's No Place Like Home," "Each One Makes a Difference," and "How Well Do We Know Each Other?"; to support family home evening lessons, 36, 37, 38, and 40; and of general interest.)

*The articles and poems of Linnie Fisher Robinson have appeared regularly in Church publications since 1923. She is active in many writers' organizations and in civic and charity groups. She has been a ward and stake drama leader, a stake counselor for the YWMLA, a Primary teacher, and is currently the cultural-refinement leader for the Holladay 21st Ward, Holladay (Utah) Stake. She is married to George C. Robinson; they have four children, one of whom is Ethna R. Reid, of the Sunday School general board.

when we were asleep so that he could spend time with us when we were awake. He mixed the gospel with the life we lived. It was as "frontlets between our eyes." He helped to create in us a hunger and desire for more and more of the gospel teachings.

"Let Me Tell You of the Dangers"

I had six brothers, and each one was different in looks and ways. One of them was always in a rush. He would rush home when the weather became freezing and tell father he was going ice skating down on the lake. Father knew that if he wanted to have a conversation with the boy, he would have to calm him first, for this brother was more impulsive and independent than the others. Father would say, "My son, you can go if this is what you want, but I will feel better if you will let me tell you about the dangers of skating down there, so you will know what to look for." He told him about the places that were soft because of greater salt content, and some of the serious accidents that had happened because someone, unknowing or unheeding, went out into the dangerous places.

He asked my brother if he could find these spots while he was at the lake and stay far away—and keep others away also.

On another occasion, when this brother had disobeyed and gotten himself stung with bees, Father gathered pliantain and soon had the pain stopped and the swelling down. He took the boy on his lap and kissed him. Then with a smile of assurance at Mother, Father said, "I often worry about you, son, but you are growing into a wise and good boy. Many of your choices and actions show me that you are remembering what you are learning at home, in Primary, and at Sunday School."

The day came when some boys asked this brother to join them in a war against the boys of the south branch. I heard my brother say, "I won't go. My father loves those people." The other boys said, "It's just mud balls." But my brother wouldn't go. And because I was standing there, he said, "Those boys in the south branch are in Father's Sunday School. He is always telling me what fine people live in that branch—and he even tells me some of the things they say and do there."

This brother became gentle and wise, with a great capacity for steady achievement.

Developing the Sweetness of Home Life

A child is a delicate, fragile, unique individual. In his earliest stages he will die without love, and later he will become withered or stunted without it. Any unhappiness in the mother, though it may have nothing to do with the child, can create a pattern of unrest or disturbed eating habits. Rigid, authori-

tarian discipline or a cold, impersonal indifference can cause behavioral problems. Only pure love will make it possible for parents to play the role of democratic parents. Democratic parents are able to see their children as distinctive individuals who, in the many roles of childhood, are ready, each in his own way, for beauty and truth and learning experiences. Parents themselves need to be able to act many roles in order to provide in the home that feeling of optimism, satisfaction and happiness that is so necessary to the welfare of the children. This feeling is not only a joy and pleasure in and of itself, but it lifts the home to the high standard that is basic to Latter-day Saint lives. Only parents who make it their business to know the causative factors and forces in daily living can hope to keep the high tenure needed to develop in their children integrity and strong personalities. These indeed develop through the sweetness of home life.

"Just Give Me Two Minutes"

While serving in the YWMIA stake presidency, on one occasion, I was preparing for a stake board party to be held at my home. As a family we had always believed in a weekly half-holiday on Saturday afternoon. We usually went on picnics, field trips for school knowledge, or swimming. This time we were going to the public library for special items each child wanted, and then to a movie. The work for my party was all done and there remained only last-minute preparations, but I decided to let the children go alone with their father while I stayed home to hand-paint place cards.

When I told the children, my eldest daughter said, unbelievably, "Aren't you going?"

The youngest said, "It won't be as much fun, Mama," and looked as if she were going to cry.

But my quiet middle daughter just stood and looked at me. As the others ran out she came closer and said, "If the library lady can't find the picture I need for Sunday School tomorrow, you'd know what to do."

I countered, "You just bring home the picture you think is best."

She started out, then turned back and asked, as if she were trying to get something straight in her mind, "You love your friends more than you love us, don't you Mama?"

I was like someone coming out of a sleep, but I answered calmly enough, "Just give me two minutes, my darling, and we will see."

I took off my apron and flew to get ready. I often think, now that they are not at home anymore, how long these years would be if I hadn't stayed close. How can we teach someone we have pushed aside?

Estranged Feelings

Sometimes after a long sick spell a teen-ager feels shy and does not want to go to his Church meetings. Or if he has been away working all summer, he often feels alienated from the boys in the ward. At one period in our family life my husband and I were both ill at the same time. Our son had to try to fill his father's shoes. We had a dairy, acres of orchard, hay and grain. He was too young to rush the chores on Sunday in time to go to Sunday School, and he was very much overworked, even with the hired men. When we were better we had a family meeting, and my husband said how wonderful it would be to be able to go to Church together again. Our son said he was not going. But during the week our bishop and his sons called and asked him to go swimming. On Sunday, when I took orange juice to my son's room, he was awake. I told him not to get up if he was not going to Sunday School. But he was his eager, happy self again. He no longer had an estranged feeling about the ward. He was going to Sunday School.

If parents think they are alone, they are mistaken. Besides our Father in heaven, there is the great corps of officers in the ward and stake who touch our children's lives; who seem, in answer to our prayers, to say the kind and gracious thing to make a young person feel that all is well. But parents must love their children and be selfless. This is the greatest aid to the learning situation.

We Cannot Teach without Love

Robert Browning's father wrote some poetry, although his vocation was banking. He liked to walk the floor each night for an hour or two with his son before the small boy's bedtime. He sang to him while he walked with him. He sang the poetry of a Greek lyricist, Anacreon, in the original, to him. And he sang it to the tune of "The Little Cottage in the Wood."

When Robert became too large to be carried in his arms, the father held him on his knee and told him the tale of Troy. He used the fire in the fireplace to illustrate his tale. He also taught him words by their rhymes and made it fun to memorize Latin declensions. Robert was a very healthy and happy young lad.

Robert's sister tells us that she remembers him when he was not much taller than the table, walking around and around it, marking systematically the metrical structure of the lines of poetry he had written.

Parents need to ask themselves: Do we have time to teach for Godhood, and can we teach this without love?

Library File Reference: FAMILY LIFE.



Art by Dale Kilbourn.

Seven-year-old Cathy lay in her bed and listened—listened to the strange new sounds of her new home in Africa. It was early morning and just barely light. Downstairs she could hear the cook getting out the pans for breakfast. Outside she could hear the *thump—thump—thump*—as the African women began to pound the guinea corn to make flour. Cathy closed her eyes and listened again. The pounding sounded almost like the beat of drums.

During breakfast Cathy was full of questions about their new home and neighbors. "Why do the Africans carry everything on their heads? Why are the people so black? And why do the women tie their babies on their backs instead of carrying them in their arms as we do?"

After breakfast Cathy asked her mother if she could go across the street and watch the African women while they worked. Mother said yes, but she cautioned Cathy not to bother them and *not* to get in their way.

Cathy crossed the street. As she walked into their yard, the three women greeted her. She could not understand what they were saying, but she could tell by their friendly smiles that they did not mind her coming.

Everyone was so busy! One woman was pounding corn, and when she turned around Cathy saw that she had a tiny baby tied on her back. The baby was sound asleep. Cathy wondered how he could still sleep while his mother pounded the corn. Over by the round mud huts the grandmother was bent over, sweeping the ground with a small bunch of sticks. The other mother was giving her baby girl a bath in a big calabash (a gourd that has been cut

From traveling abroad and living in other lands, the Quinn G. McKay children have learned the customs of many peoples. Here are stories about friendships in Africa.

ROASTED PEANUTS, AFRICAN STYLE

by Shirley F. McKay*

in half and hollowed out). The little girl was covered with soap from head to toe, and she fussed as she tried to rub the soap out of her eyes.

When the child, whose name was Ramatu, was all bathed and dry, her black skin and hair fairly sparkled in the morning sun. Cathy thought to herself, "We bathe in a tub. How different these people live! What different ways they have of doing things!"

Six-year-old Mohammadu came into the yard carrying a load of firewood on his head. He dropped the wood and quickly disappeared. In a moment he returned again—this time carrying a bundle of peanut plants on his head. It was such a big bundle that Cathy could hardly see his face under all the plants. Mohammadu put them down on the ground and invited Cathy to help him pick the peanuts off. Cathy was delighted to have something to do. As the two children worked, some of the chickens and ducks that had been hunting for food around the yard came over to see whether they could snatch a peanut or two. But Mohammadu quickly shoed them away.

It wasn't long before Cathy and Mohammadu had picked a nice big pile of peanuts. They would not taste very good without being roasted, so Mohammadu's mother built a fire right on top of the nuts. When the fire died down, Mohammadu poked around in the ashes and brought out some peanuts, which he offered to Cathy. She broke one open and tasted it. It was the best roasted peanut she had ever eaten.

All morning long the African mother had been busy pounding and pounding the corn. Cathy thought, "She must be very tired by now. I'll go

(For Course 3, lessons of July 7 to 21, "We Have Things That Belong to Us," "Other People Have Things That Belong to Them," and "We Are Happy When We Share"; for Course 5, lessons of June 30 to July 14, "We Live With Our Heavenly Father's Children," "When We Know People We Love Them," and "We Make Friends When We Are Kind"; for Course 7, lesson of May 26, "Working Together"; to support family home evening lessons 32 and 40; and of general interest.)

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over and help." Cathy picked up the heavy wooden pestle and dropped it down into the big wooden pot called a mortar—*ker-thump, ker-thump*. Everyone laughed at the funny way Cathy did it and the funny sound it made. Cathy laughed too—she found that pounding was not nearly as easy as it looked.

Just then the little baby woke up. His mother untied him from her back and let him down on the ground to play. At first he seemed frightened of Cathy and tried to hide behind his mother. But after some coaxing he finally let Cathy take his hand. He was just learning to walk, and together they walked very slowly around the yard.

When it was time for Cathy to go home for lunch, Mohammadu ran to her and gave her a big

handful of peanuts. Cathy thanked him as best she could with smiles and gestures and started down the road. On the way she decided she would learn to say "thank you" in Mohammadu's language so that he could understand her next time.

During lunch Cathy told her mother about how she had tried to pound the corn like the African women did, and how the little girl had had a bath right outside in the funny little tub. She told about the chickens and ducks running around the yard, and the strange way she and Mohammadu had roasted the nuts. Then she brought out the peanuts and shared them with the family.

It had been a very exciting morning with a lot of new things to see and do.

KEVIN AND MAMAN

Kevin was six years old and not quite used to the hot weather in this new home in Africa. It was hot inside, even with the fans turning overhead. Kevin stuffed his pockets with miniature cars and went outside to see if he could find a cooler spot to play.

As the screen door slammed behind him, Kevin noticed a black face peek from behind the mud hut across the street. It was Maman, a little African boy about Kevin's size. Whenever Kevin was outside it seemed as though Maman was always watching him. This annoyed Kevin a little. There were three things that Kevin had noticed about Maman: his skin was black, he always wore the same old shirt and pants, and he always had a smile.

The ground was drying up after the daily morning rain. Kevin walked down the dirt driveway to the bridge, turned and walked along the ditch bank until he came to a low place where he could build roads and bridges in the damp dirt. The sand was just right, and Kevin was soon busy scooping out roads for his cars. Suddenly he heard footsteps coming along the ditch bank. He looked up and saw Maman walking barefoot toward him. Maman had a stick in his hand; it seemed to Kevin that sticks and empty tin cans were about the only things he had ever seen Maman play with.

Maman was smiling as he squatted down beside Kevin and watched him play with the cars. Kevin knew Maman spoke no English, but he pointed to

the cars and asked Maman if he had any. Maman seemed to understand and shook his head, "No." Kevin picked out a blue car and handed it to him. Maman was so pleased that his big black eyes lit up, and he flashed the brightest smile Kevin had ever seen. He took the car, and soon Kevin and Maman were driving up and down the roads they had made on the ditch bank. They even made a coasting hill where the cars could go straight down the bank and splash into the small puddles at the bottom.

Suddenly Maman stood up and ran over to some bushes nearby. He broke off a few sticks, pulled up a few long blades of grass, and ran back to Kevin. He knelt down and began to show Kevin how to build a bridge by binding the sticks together with the blades of grass. It was a very fine bridge, and this time it was Kevin's eyes that lit up with pleasure.

Just then Maman's mother called to him. Maman slowly put the blue car down and stood up to go. Kevin reached out and put the blue car back in his hand and told him he could have it. Maman was puzzled at first, and then he seemed to understand that Kevin meant for him to keep the car. Maman was so excited that he jumped right over the ditch to show his mother. Before he ducked in the door of his mud hut, Maman smiled and waved his thanks to Kevin.

When Maman was gone, Kevin felt lonely. He thought to himself, "I hope Maman will come out and play again tomorrow." Then he gathered up the rest of the cars and skipped back up the driveway to his own home. He could hardly wait to tell his mother that he had found a new friend.

Library File Reference: FRIENDSHIP.

We do not understand the miracle of resurrection, but laboratory experiments show animals can survive in oxygen without red blood corpuscles, under 3 atmospheres pressure.

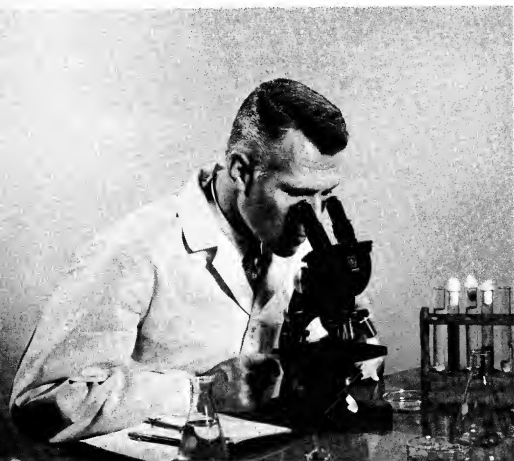


Photo by H. Armstrong Roberts.

WHY DO WE WANT TO LIVE?

by Russell M. Nelson*

The resurrection of Christ is one of the well authenticated facts of history. Through his rising from the dead and his teachings about the resurrection, our own understanding on this subject has been enlightened. In addition, he gave a glorious promise:

... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. (John 11:25.)

(For Course 13, lesson of July 7, "The Resurrection"; for Course 19, lesson of June 9, "The Way of Salvation for All Men"; for Course 27, lessons of June 23 and July 14 and 21, "The Physical Death," "The Resurrection of Man," and "The Judgment Bar"; and of general interest.)

*Dr. Russell M. Nelson is chairman of the division of cardiovascular-thoracic surgery and director of the surgical research laboratory at the LDS Hospital, Salt Lake City. He received his B.A. (1945) and M.D. (1947) at the University of Utah, and his Ph.D. (1954) at the University of Minnesota. In 1967 he received a Distinguished Alumni award from the U. of U. He is president of Bonneville (Utah) Stake, where he and his wife, Dantzel White Nelson, attend Yale Second Ward. The couple have nine daughters.

Such a pronouncement provokes many questions: How will this happen? When will we be resurrected? What will we be like? And, why do we want to live?

Aside from the deep longings of the inner soul for eternal life and its attendant blessings, many of us are in harmony with the grand little lady from the story *Good Morning, Miss Dove*. She didn't mind dying because she had always been so curious about heaven. The Prophet Joseph Smith said that it was well we didn't know exactly how glorious the life hereafter would be, or we might desire to leave this existence prematurely. What an exciting prospect—to meet loved ones, acquaintances, and the great who have passed on before! The most glorious thought is that we shall see the Savior.

When the Savior shall appear, we shall see him as he is. We shall see that he is a man like ourselves. And that some sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. (Doctrine and Covenants 130:1, 2.)

Of course, for some individuals, the prospect of resurrection and judgment by our Creator is *not* a welcome one. Do we have a choice? The scriptures tell us very plainly that we do not.

... Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works. (Alma 12:12.)

HOW WILL THIS HAPPEN?

The differing practices for the disposition of the bodies of the deceased throughout the world serve to intensify the question of how the resurrection can take place. In Hong Kong, for example, one sees burial grounds with many vases standing beside each grave. Bodies are initially buried in caskets; seven years later they are exhumed. The encased ashes are then transferred to a vase and placed beside the grave, thereby making room for another member of the family to occupy the grave. In India, cremation immediately after death is common.

The body, when deserted by its immortal spirit, is literally dead. It then resolves itself into its natural components, and its elements enter again upon the round of the universal circulation of matter. We see these cyclic phenomena over and over again in

nature. The life span of a red blood corpuscle in our body is only about 120 days. Then the elements are returned to an internal "graveyard," later to be synthesized into new cells. Other cycles of nature are all about us. The seasons teach us that the trees, bare and brittle in the wintertime, will be beautiful and blooming in the summer. Nitrogen, water, and carbon are all among the essentials that circulate through cycles of nature. Nothing can disappear without a trace; matter and energy are eternal. "There is no such thing as immaterial matter." (Doctrine and Covenants 131:7.)

Some parts of the body may deteriorate before other parts. Surgeons now graft synthetic tubes to replace disintegrated arteries. Blood cells may be transferred from one individual to another. Transplantation of whole organs, such as the kidney, liver, or the heart, are now surgically feasible and will extend life which might ebb if the deteriorating part were not supplemented or replaced. Yet the mechanisms involved in all these processes operate on the basis of a specific genetic code or formula used for the creation of each individual. It is difficult for us to comprehend the details of how the resurrection will take place, but it is much easier to realize that if we were created once, we can be created again, employing the laws, genetic codes, and elements, as they were used on the previous occasion.

We should note one significant variation in the composition of the earthly body, as we now know it, from that of the immortal body, as it will be resurrected. The scriptures tell us there will be no blood in the resurrected body, for "flesh and blood cannot inherit the kingdom of God." (1 Corinthians 15:50.) The blood spilled from the crucified body of our Savior on Mount Calvary was not returned to his veins when he was resurrected. Another substance circulates through the system of a resurrected personage. While the understanding of man, at the moment, has not progressed sufficiently to comprehend how this can happen, preliminary insight is afforded by laboratory experiments with animals. It has been found that these animals can survive temporarily with all the red blood corpuscles removed from their plasma, as long as they are kept in a medium of oxygen with the pressure increased to that of three atmospheres.²

WHEN WILL WE BE RESURRECTED?

Alma stated:

Behold, there is a time appointed that all shall

come forth from the dead. Now when this time cometh no one knows; but God knoweth the time which is appointed. (Alma 40:4.)

But we do know that there will be two resurrections: the resurrection of the just and the resurrection of the unjust. The first will be a resurrection of the righteous, who will inherit the celestial and terrestrial kingdoms. The second will transpire after the millennium and will include those who inherit the telestial kingdom.

WHAT WILL WE BE LIKE?

The scriptures tell us there will be a complete restoration of all things—

The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their perfect frame. (Alma 40:23.)

The details of this restoration are further defined in Alma 11:42-45. We shall talk, walk, eat, drink, and enjoy, as in the prime of life.

Whether the body be buried at sea and lodged in the bowels of a shark,³ or destroyed by worms (Job 19:26), or disposed of in some other way, the fundamental elements will be gathered; our bodies will be re-created in their resurrected form, and our spirits will take possession of them, to permit us to dwell in the glory of the Father.

WHY DO WE WANT TO LIVE?

We want to live, following our resurrection, to fill the full measure of our creation and eternal existence. All that we have learned, the character we have built, the experiences we have endured, will all rise with us. Our spirits will be reunited with our resurrected bodies to constitute a soul which will last eternally. The Lord has promised a celestialized sphere where we may abide in peace and harmony with our loved ones and friends. At that time, our curiosity will be satiated, the cares of the mortal state will be resolved, and we shall have great cause to rejoice.

For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their laughier. (Doctrine and Covenants 45:59.)

²I. Boerema, *Journal of Thoracic and Cardiovascular Surgery*, Vol. 48:177; 1964.

³Brigham Young, *Journal of Discourses*, Vol. 9; page 193. Library File Reference: RESURRECTION.

month labeled "July" the mountain-sunrise picture first introduced in May. From the poster she let the children review the six hymns of the month already learned this year.

Supplemental Hymn:

For those Sunday Schools wishing to build a heightened appreciation of the pioneers who brought the center of the Church into the "tops of the mountains" in July, 1847, we recommend "The Hand-cart Song." To get verse words which children can better understand, the following are offered (ignore the repeat at the end of the first four measures):

*As pi-o-neers to U-tah came
Each hand-cart group sang just
the same,
To heed their proph-et faith-fully
They joined the hand-cart
com-pa-ny.
For some must push and some
must pull, etc.*

Are Your Children Independent Singers?

In many Junior Sunday Schools the chorister does not really *listen* to the children nor teach them to *listen* to themselves. The chorister seems to be singing an accompanied solo with some dutiful participation by the teachers and rather indifferent "tagging along" by the children. In other Junior Sunday Schools the singing is truly expres-

sive because the chorister has taught the children to take pride in their ability to sing wholeheartedly and without her voice to "lean on." This month's hymn is particularly "happy" music. Let your goal be, as Sister Adams' was, that the children learn to carry each new eight measures securely and without your help. Let them know *you* are listening to *them*, just as their Heavenly Father does; *expect* sincere, complete response.

Suggestion: Reread Dr. Milford C. Cottrell's article, "What Do You Expect?" *The Instructor*, March, 1968, page 108.

—D. Evan Davis.

Junior Sunday School

WHY AND WHY NOT?



Why has it been recommended that children in Course 3 (three-year-olds) be dismissed for class immediately after the sacrament service and before the inspirational presentations and hymn practice?

Children of three have less control of their arms and hands, legs and feet, than older children. At the same time they are more easily distracted. Their attention span is very short—usually under five minutes. Therefore, sitting for a long period of time is almost impossible for them, especially if their feet do not touch the floor. These children need space to move occasionally before returning to more formal sitting situations on a chair or the rug. By the end of the sacrament service these young ones have been sitting for almost half an hour. They are ready for a change.

This change has been carefully planned in the Course 3 manual. These children are actively engaged in teacher-directed songs, finger plays, poems, stories, and conversations that capitalize on their strong desire to move and talk and share with their teacher and with each other. The lessons are designed to involve each child in a here-and-now concept of the gospel; this is reinforced in the stories, songs, and other activities. Finally, the major portion of class time (half an hour to 45 minutes) is spent in "doing-time" activities. Here the children practice the lessons they started in story time with materials so helpful to three-year-old learning—finger toys, puzzles, books, dolls, dishes, blocks, and graphic-arts materials. Suggestions for such activities are plentiful in the Course 3 manual. The teacher has the opportunity during "doing-time" to observe the children carefully as they interact with their peers in activities of their choice. Sometimes she has a pleasant and casual conversation with two or three children engaged in dramatic play; sometimes she helps children solve interpersonal conflicts or find desired materials; sometimes she gives the children an idea for a new way to use some material. She can move from area to area, observing and giving necessary assistance to the children, gaining new ideas for later conversation times and better ways to apply lesson concepts. In such a setting the children are provided the variety of experiences they need while learning and practicing the principles of the gospel as they are applicable to three-year-olds.

—Child Area Committee.

WHO ARE THE LAMANITES?

by Richard O. Cowan

Latter-day Saints can best appreciate the prophesied destiny of today's Lamanites in the light of a correct understanding of who they really are. Writing on this subject, Dean L. Larsen, president of the Texas South Mission, observed:

(For Course 7, lesson of July 28, "The Book of Mormon Is a Record—How We Got It"; for Course 15, lesson of June 30, "The Blessing of Joseph and His Fulfillment in America"; for Course 17, lessons of June 16 and July 28, "Samuel the Lamanite" and "Righteousness, Division, Degeneracy"; for Course 19, lesson of July 21, "Latter-day Saint Contributions to Scriptures"; for Course 29, lessons of May 5, 19, and June 2, "The Book of Mormon" and "Zion"; and of general interest.)

There are those who, upon reading the account of the cursing of the Lamanites, have concluded that those whom we know as Lamanites today are the direct descendants of [only] the degenerate progeny of Laman and Lemuel. There is a notion entertained by some that there are two separate parallel lines drawn down through Book of Mormon history, one representing the descendants of Laman and Lemuel which continues to the present time, and the other representing the seed of the more favored Nephi; this line ending about 420 A.D.¹

If this were true, one might have good reason to feel embarrassed when presenting a copy of the Book of Mormon to a Lamanite and saying, "Here is the history of your fathers." Larsen points out, however, that the supposedly separate Nephtite and Lamanite lines periodically converged, and that for "prolonged periods of time . . . there were not two lines at all, but only one."²

The Book of Mormon records that following Lehi's death his family divided into two contending

(Continued on following page.)

¹Dean L. Larsen, *You and the Destiny of the Indian*; Bookcraft, Salt Lake City, Utah, 1966; pages 13, 14.
²Dean L. Larsen, *You and the Destiny of the Indian*; page 14.

THE BEST FROM THE PAST

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.
Isbc—inside back cover. Osbc—outside back cover.
Conv.—Convention Issue.
CR—Centennial Reprint.
*—not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER												
JULY	3	5	7	9	11	13	15	17	19	25	27	29
7	54-9-Cs* 54-10-Cs* 60-1-Cover 96 60-6-209	64-5-176	50-7-Cs* 62-10-330 66-3-100	58-5-Cs* 61-4-Fbs 62-12-Fbs 63-8-Fbs 63-9-Fbs 64-7-Cs 66-6-Cs*	57-1-Fbs* 62-8-260 63-2-73	62-8-258 64-10-Cs 66-2-Cs* Fbs, Isbc 58-2-39 59-9-284 64-7-249	56-8-238* 57-1-31* 57-7-104* 66-2-Cs* Fbs, Isbc 58-2-39 59-9-284 64-7-249	56-9-266* 65-10-Fbs 62-8-284 64-10-Isbc	Review 62-8-284 64-10-Isbc	Review	Review	65-10-Isbc
14	59-6-Fbs* 60-3-96 60-6-209	63-4-Fbs 66-4-153	55-12-Isbc* 60-3-78 60-5-148 60-9-Fbs 63-4-Fbs	63-3-86 66-5-168*	50-10-Cs* 56-8-Cs 62-10-328	63-12-Cs 60-9-298 64-10-375	57-6-189* 60-7-Cs 60-8-Cs 64-10-375	60-3-83 62-10-343 64-3-106 63-2-70 64-12-472 65-4-Isbc 66-7-265*	61-1-Cs 62-10-343 64-3-106 63-2-70 64-12-472 65-4-Isbc 66-7-265*	63-2-64 64-3-106 65-10-381 66-8-320*	60-4-109,* Isbc 64-4-132 65-1-Isbc 66-2-Cover* 66-2-44* 67-5-202	60-4-109,* Cs, Isbc 64-4-132 66-2-Cover, Cs, Fbs, Isbc 66-2-44* 67-5-202
21	60-3-96 66-5-Fbs* 66-8-Fbs*	60-9-Fbs 62-4-Cover 65-8-Fbs 67-6-Fbs	56-6-Isbc* 60-5-146	66-4-CR 66-12-Fbs*	61-1-Cs 61-6-Cs 62-8-271 62-9-304 66-9-351	55-3-Cs* 57-9-272* 57-11-324* 56-9-361 66-10-384, 388	Review	61-12-Isbc 64-9-351 65-7-297 66-4-Isbc 66-5-Isbc*	63-7-238 64-9-351 65-7-297 66-4-Isbc 66-5-Isbc*	62-7-247 62-8-298 62-10-353, 358 64-4-140	61-10-Isbc 61-11-Isbc 64-4-131	58-2-40 59-9-284, 286 62-9-303 67-5-Cs, 182
28	64-7-Cs 66-4-158	54-11-Cover* 60-5-160 62-7-Fbs 64-5-Cover	59-1-Cs* 60-4-118,* 139 63-6-Cs 66-9-Fbs	Review	Review	54-11-Cover* 62-11-C6 62-12-Cs 66-11-424*	60-2-Isbc*	64-4-136 66-3-86	62-1-Isbc* 65-1-40	64-4-158 66-3-96	65-2-54 66-10-378*	59-9-284 62-9-303 64-7-249 66-9-358 66-10-380*

factions. The Lord placed the mark of a dark skin on Laman and Lemuel and their followers to distinguish them from their more righteous brethren. (2 Nephi 5:1-25.)

For several centuries the Nephites and Lamanites maintained their separate courses. Thus the traditional concept of the Nephites as righteous and of the Lamanites as wicked is accurate at least during the early stages of the Book of Mormon record. (See, for example, Enos 20.)

But these two blood strains did not remain unmingled forever. From time to time groups of apostates dissented from the Nephites and went over and joined the Lamanites. The Nephites who remained behind when Mosiah led the righteous out of the land of Nephi were never heard of again; presumably they were either killed or assimilated by the Lamanites who took over that land. About two generations later, Amulon led the wicked Nephite priests of King Noah into the wilderness, where they kidnapped some of the "daughters of the Lamanites." (Mosiah 20:1-5.) This was the beginning of the Amulonites, who like the Amalekites (another group of Nephite dissenters), would subsequently agitate anti-Nephite hatred among the Lamanites. (See Alma 21:1-3; 43:13.) Other Nephite dissenters who joined the Lamanites included the followers of Nehor and Amlici (Alma 1, 2), the Zoramites (Alma 43:4), and the followers of Amalickiah (Alma 47).

Nephite efforts to convert the Lamanites were not successful until the four sons of King Mosiah took the gospel to them about 91 B.C. Thousands were converted (Alma 23:5) and left their own land to go and make their homes among the Nephites in Zarahemla. These converts became known as the People of Ammon; they were all of pure Lamanite blood, no Nephite dissenters having been converted. (Alma 24:29.) Two thousand of the sons of these Lamanites gained distinction through faithful and courageous service in defense of their newly adopted Nephite homeland. (See Alma 56, 57.)

In 30 B.C., another very successful missionary effort on the part of Nephi and Lehi, the sons of Helaman, resulted in the conversion of more than half of the Lamanites. (Helaman 6:1, 2, 7, 8.) This inaugurated a new pattern in Book of Mormon history. The Lamanites increased in righteousness and suppressed the Gadianton robbers, while at the same time the Nephites became more wicked and fostered the robbers' organization among them. (Helaman 6:34-38; see also chapter 15.) The outstanding example of the newly reversed situation was the fact

that Samuel, a Lamanite prophet, was sent to call the Nephites to repentance. (See Helaman 13, 14.)

Thirteen years after the birth of Christ still another pattern emerged. The righteous Lamanite majority and Nephite minority allied against the robbers, who had gained power, especially among the Nephites. It is important to note that as the Lamanites lived righteously, their former curse and mark were removed. (3 Nephi 2:11-16; 6:10-14.)

Thus, before the appearance of Christ in America, the Nephite and Lamanite blood strains had been mingled extensively. The Book of Mormon records that at the time of the great cataclysms marking Jesus' crucifixion, the righteous were preserved, both those of dominantly Nephite and Lamanite ancestries. (3 Nephi 10:18.) For about two centuries following the Savior's visit the people were wholly united (4 Nephi 17); thus the obliteration of any blood distinction was complete.

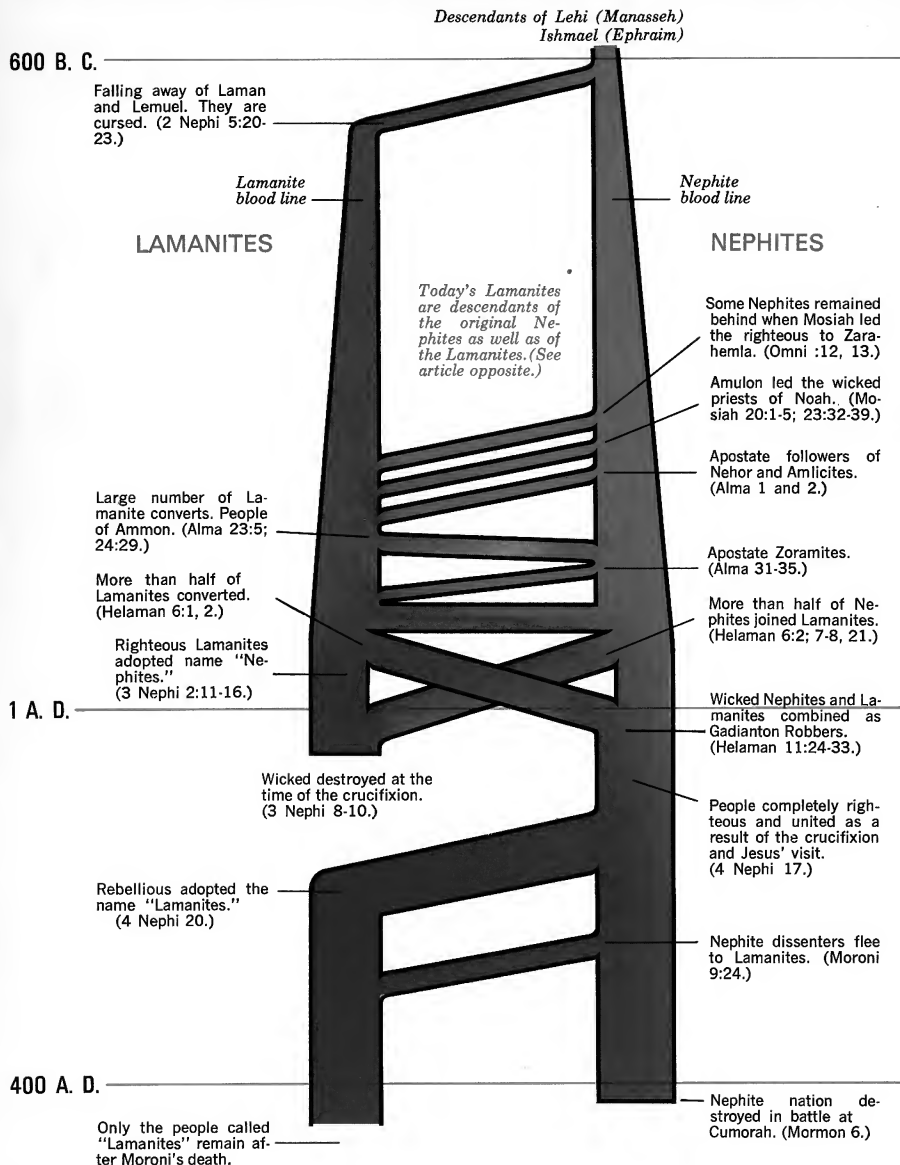
Finally, when distinction again arose, it was not along blood lines; those who rejected the Church assumed the name "Lamanites." (4 Nephi 20.) Those who remained faithful were called "Nephites," but by the time of the great battle at Cumorah in 385 A.D., the "Nephites" had apostatized even more completely than the "Lamanites." Even though the "Nephite" nation as such was destroyed, many dissenters saved their lives by joining the "Lamanites." (Moroni 9:24.) Mormon had recorded that the curse and mark of the "Lamanites" had not yet returned but *would* come upon this people because of their wickedness. (Mormon 5:15.)

The "Lamanite" nation, which was preserved, included descendants not only of Laman and Lemuel, but also of Nephi and his righteous brethren. (See Doctrine and Covenants 3:16-20.) Even though this group was less wicked than the "Nephites," still these people would have to repent to enjoy all the blessings the Lord promised them. (2 Nephi 30:3-6.)

Today's Lamanites can be proud of their heritage. Among their ancestors are great Nephite prophets, and righteous Lamanites such as Samuel and the two thousand "sons" of Helaman. The Lord generally uses the name "Lamanite" to refer to these descendants of Lehi. The Lord has promised that "the Lamanites shall blossom as the rose." (Doctrine and Covenants 49:24.) It is the mission of the Latter-day Saints, both Lamanites and non-Lamanites, to be instruments in the hands of the Lord to help this choice people fulfill its great destiny.

Library File Reference: LAMANITES.

WHO ARE THE LAMANITES?





Delight of Discovery

WOLFGANG MOZART: HIS FATHER DISCOVERED HIM EARLY.

A publication which has stirred me through the years with its lessons on leadership is *Nation's Business*, published by the Chamber of Commerce of the United States.

For several years the magazine has been presenting a series of articles on eminently successful leaders. Each article contains some brief biographical notes, then questions and answers on the leader's methods and observations.

The other day *Nation's Business* turned its spotlight on a bubbly, bouncy, baldish man of 69 who has achieved fame and fortune through dealing with words. He is Bennett Cerf, founder of the great publishing firm, Random House. He is also author of 11 books, with sales pushing into the millions of copies. For years he sparkled on a favorite network television show, and his daily column on humor appears in nearly 200 newspapers.

The article about him begins by telling that in Bennett Cerf's mind his two most important successes are making publishing a paying business and "finding and developing talent."¹

Pridefully, Mr. Cerf tells of authors he has helped discover and develop: James Michener, Dr.

Seuss (Theodor Geisel), and others.

Mr. Cerf also tells about an obstetrician of 82 years whom he discovered in Bridgeport, Connecticut. This doctor had delivered some 2,500 babies. His fee was either \$100 or \$200. Mr. Cerf asked him how he decided which fee to charge. Did he check personal income? The doctor shook his head. He said that he determined the fee in the waiting room, where father paced the floor. If the man said, "Is it a girl or a boy?" the doctor charged \$200. If the man asked, "How is my wife?" the fee was only \$100.

Few things can be as exciting as human discovery. I remember a shy, clear-eyed son of Dutch immigrants whom I met when working on the staff of our high school newspaper. The boy showed promise as a writer. I felt I had helped discover him. He went on to become a gifted author and professor of English. To feel myself a part in the discovery of his ability has been warmly satisfying.

I have enjoyed my career in advertising. But I could also get excited about a job as talent scout for a major-league baseball team. Or for a publishing firm. Or for an industrial company. Discovering people is a talent scout's business.

But each of us can be a discoverer of people—a parent, gospel teacher, leader, home teacher, or neighbor. Think of the stir that must have come to the 21-year-old teacher, Anne Sullivan, one day in Alabama. That was the day she really discovered a stomping, scratching, deaf and blind girl of six. For nearly half a century Anne Sullivan worked with that

girl, Helen Keller, helping bring out the greatness Anne knew was within her.

Can you imagine the joy that must have come to an Austrian composer when he discovered the genius in his own pupil-son? That son played pieces on the clavier from memory in his fourth year, composed a symphony at 8, and an opera at 12. The eager father wrote down the notes as the boy played his own creations. The child, Wolfgang Mozart, remains a world music hero two centuries after he lived.

What a joy to discover hidden ability in a pupil or in your own son or daughter!

Or in your own self!

Each of us has untapped talent waiting for a discoverer. A farmer in New York State, about the time the Civil War was ending, brought home large sheets of newsprint for his children. "It was a penny a sheet and lasted longer than candy." That newsprint helped his small daughter discover that she liked to paint pictures. She colored them with grape or berry juice. Then she painted on sticks of wood, later on window panes. Hard farm life kept her from being discovered until she was 78. Then she began painting seriously. Her gay country scenes attracted international attention. As "Grandma Moses" she became famous. Her real name: Anna Mary Robertson Moses.

Bennett Cerf is right. Finding and developing talent is exciting business. And the greatest discoveries are apt to be found in your own home. —Wendell J. Ashton.

Library File Reference: LEADERSHIP.

(For Course 11, lesson of June 30, "David, the Young Champion"; for Course 15, lesson of July 21, "Ferd My Sheep"; for Course 15, lessons of May 19 and July 14, "Highlighting the Importance of Others"; and "How Well Do You Know Each Other?" to support family home evening lessons 38 and 40; and of general interest.)

Nation's Business, published by the Chamber of Commerce of the United States, Washington, D.C.; January, 1968, pages 74-78.